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ABSTRACT

Designed to tap the rich collection of instructional techniques in the ERIC database, this compilation of lesson plans focuses on teaching values using literature as an alternative to textbooks. The 41 lesson plans in this book cover: (1) setting up an English curriculum in values; (2) ways to help students find out about their values; (3) individual ethics and personal morals; (4) social ethics and political morality; and (5) environmental values. The book includes an activities chart which indicates the focus and types of activities (such as role play, poetry, games, group activities, and writing skills) found in the various lessons. A 155-item annotated bibliography contains references to research and additional resources. (RS)

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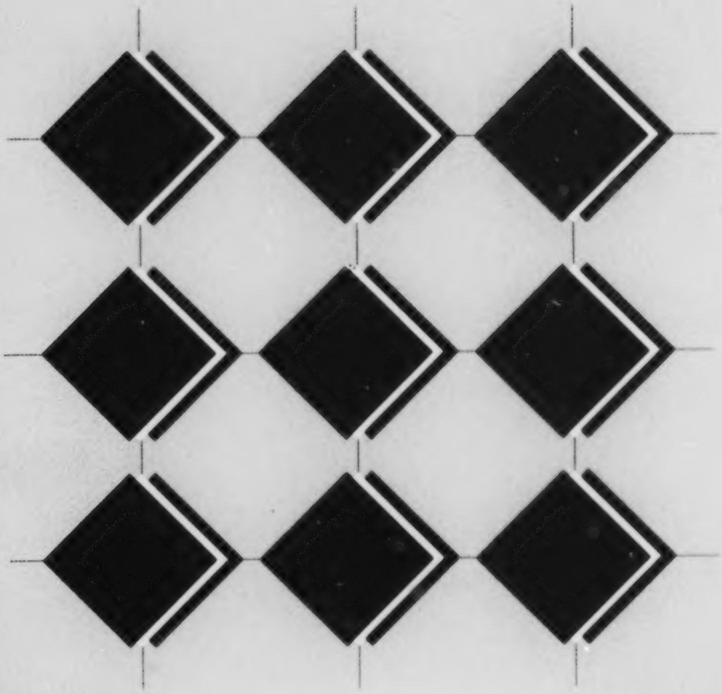
TEACHING RESOURCES
TRIED
IN THE ERIC DATABASE

# Teaching Values through Teaching Literature

**Margaret Dodson**



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# *Teaching Values through Teaching Literature*

**by Margaret Dodson**

EDINFO Education InformationPress

in cooperation with

ERIC Clearinghouse on Reading and Communication Skills

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**Carl B. Smith, Director**

ERIC (an acronym for Educational Resources Information Center) is a national network of 16 clearinghouses, each of which is responsible for building the ERIC database by identifying and abstracting various educational resources, including research reports, curriculum guides, conference papers, journal articles, and government reports. The Clearinghouse on Reading and Communication Skills (ERIC/RCS) collects educational information specifically related to reading, English, journalism, speech, and theater at all levels. ERIC/RCS also covers interdisciplinary areas, such as media studies, reading and writing technology, mass communication, language arts, critical thinking, literature, and many aspects of literacy.

TRIED is an acronym for Teaching Resources in the ERIC Database.

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# Series Introduction

Dear Teacher,

In this age of the information explosion, we can easily feel overwhelmed by the enormity of material available to us. This is certainly true in the field of education. Theories and techniques (both new and recycled) compete for our attention daily. Yet the information piling up on our desks and in our minds is often useless precisely because of its enormous volume. Meanwhile, many teachers are frustrated by the constraints of prescribed textbooks, and the search for instructional alternatives goes on. How do we begin to sort out the bits and pieces that are interesting and useful to us?

The TRIED series can help. This series of teaching resources taps the rich collection of instructional techniques collected in the ERIC database. Focusing on specific topics and grade levels, these alternatives to textbook teaching have been condensed and redesigned from their original sources to offer you a wide and diverse but manageable range of practical teaching suggestions, useful ideas, and classroom strategies. We encourage you to use the citations of the sources in the ERIC database for more information and for further options.

In addition to its role in developing the ERIC database, the ERIC Clearinghouse on Reading and Communication Skills analyzes and synthesizes selected information from the database to make it available in printed, handy form. To this end we have developed the TRIED series. The name TRIED—Teaching Resources In the ERIC Database—refelcts the tried and tested quality of these approaches, designed by your teaching peers and offered here for adaptation to your own teaching-and-learning situation. We hope that these teaching alternatives will also serve as a guide or introduction to, or reacquaintance with, the ERIC database and the wealth of educational material available in it.

Carl B. Smith, Director
ERIC Clearinghouse on
Reading and Communication Skills

# *USER'S GUIDE for*
# *Teaching Values through Teaching Literature*

This collection of alternatives to textbook teaching is a companion volume to *Teaching Values in the Literature Classroom: A Debate in Print*, "A Public School Perspective" by Charles Suhor, and "A Catholic School Perspective" by Bernard Suhor (Bloomington, Indiana: ERIC/RCS; Urbana, Illinois: NCTE, 1993). Many of the pieces of literature discussed by Margaret Dodson here in *Teaching Values through Teaching Literature* are also discussed by the Suhors in their book.

We recommend that you obtain a copy of the debate between Charles and Bernard Suhor, two brothers. Charles Suhor is a respected educator and Deputy Executive Director of the National Council of Teachers of English. Bernard Suhor is an experienced English teacher in Catholic schools and a passionate spokesperson in favor of teaching moral values in the classroom.

Many of the issues at stake in the Suhors' debate, and the overriding question of whether or not public-school teachers are to teach values, and how, are also the issues of meaning and morality and teaching explored in this volume by Margaret Dodson. As you read both Dodson's book and the Suhors' debate, you will raise for yourself the values issues that they discuss, and you will elaborate your own individual approach to teaching (or not teaching) ethics and morals in your school.

This is America, a country in which we prize the exercise of individual conscience. In the final analysis, you, and you alone, the teacher, make the decision about what to say to your students in the semi-privacy of your classroom and in the privacy of your teacher/student relationship. Through offering you this book by Margaret Dodson, and the debate by the Suhor brothers, ERIC/RCS salutes you, teacher, and encourages you to fulfill your responsibilities towards your students with high-mindedness, purity of intentions, and utter respect for everyone's Constitutional rights and convictions about moral and ethical values.

## *DESIGN of the Chapters*

These alternative teaching ideas were first tried and tested in the classroom environment, and then reported in the ERIC database. The ED numbers for sources in *Resources in Education* (RIE) are included to enable you to go directly to microfiche collections for the complete text, or to order the complete document from the ERIC Document Reproduction Service (EDRS). The citations to journal articles are from the *Current Index to Journals in Education*, and these articles can be acquired most economically from library collections or through interlibrary loan.

Beginning with the resources as found in the ERIC database, these instructional strategies have been redesigned with a consistent format for your convenience. Each chapter includes the following sections:

**Source** (your reference to the original document in the ERIC database)

**Brief Description**

**Objective**

**Procedures**

**Personal Observation**

space for your own **Notes/Comments**

Most of the text in each chapter is addressed to you, the teacher. In many instances, the TRIED text also addresses your students directly. These directions to the students are bulleted "•". Read these instructions to your students, or revise them, as you prefer.

You know your students better than anyone else does. Adapt these ideas to the ability levels present in your classroom. Some of the approaches were specifically written for certain levels, but they can be modified easily. Think of these plans not as blueprints but as recommendations from your colleagues who TRIED them and found that they worked well. Try them yourself, improve on them where you can, and trust your students to respond with enthusiasm.

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# Activities Chart

| | Role Play | Folktales | Ethnic Groups | Poetry | Dilemma | Probe Questions | Literature | Games | Picture Storybooks | Novels | Group Activities | Map Skills | Writing Skills |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **English Curriculum in Values** | | | | | | | | | | | | | |
| English Curriculum in Values (p. 2) | | | | | | | X | | | | | | |
| Stages of Moral Reasoning (p. 6) | | X | | | X | | X | | | | | | X |
| Picture Storybooks (p. 9) | | | | | | | | | X | | | | |
| Potpourri of Values Activities (p. 13) | | | | X | | | X | | | | | | X |
| **"How Do I Find Out about My Values?"** | | | | | | | | | | | | | |
| Folk Play for Teaching Values (p. 18) | X | X | | | | | | | | | | | |
| Elephants and Free Speech (p. 21) | | | | X | | | | | | | | | |
| Dilemma for Humane Education (p. 24) | | | | | X | X | | | | | | | |
| The Candy Store Caper (p. 28) | X | | | | X | X | | | | | | | |
| Values Declaration Game (p. 31) | | | | | X | | | X | | | | | |
| Values Clarification/Writing (p. 34) | | | | | | X | | | | | | | X |
| Individual Story (p. 35) | | | | | | X | | | | | | | |
| Autobiographical Writing (p. 39) | | | | | | | | | | | X | | X |
| Ethnic Literacy (p. 42) | | X | X | | | | | | | | | | |
| Pondering Relevant Questions (p. 45) | | | | | | X | X | | | | | | |
| Six Novels as Parables (p. 49) | | | | | | X | | | | X | | | |
| **Individual Ethics and Personal Morals** | | | | | | | | | | | | | |
| *The Odyssey* (p. 53) | X | | | | | X | X | | | | | | X |
| *Hamlet*, *After Magritte*, and "The Key of Dreams" (p. 55) | | | | | | X | X | | | | | | |
| Teenage Problem Novels (p. 57) | | | | | | X | | | | | | | |
| *Ethan Frome* (p. 60) | | | | | X | X | X | | | | | | X |
| *Catcher in the Rye* (p. 65) | | | | | | X | X | | | | | | |
| "The Minister's Black Veil"/"The Man in Black" (p. 67) | | | | | | X | X | | | | | | X |

# Activities Chart (continued)

| | Role Play | Folktales | Ethnic Groups | Poetry | Dilemma | Probe Questions | Literature | Games | Picture Storybooks | Novels | Group Activities | Map Skills | Writing Skills |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **Social Ethics and Political Morality** | | | | | | | | | | | | | |
| Race and Class Tolerance (p. 71) | | | | | X | X | X | | | | | | X |
| *Huckleberry Finn* (p. 73) | | | | | | X | X | | | | | | |
| Using Tom and Huck to Develop Moral Reasoning (p. 75) | | | | | X | X | X | | | | | | |
| *Things Fall Apart* (p. 77) | | | X | | | X | X | | | | | | X |
| High Impact Literature and Film (p. 80) | | | X | X | | X | X | | | | | | |
| The Rank-Order Values Inquiry (p. 85) | | | | | | X | | | | | | | X |
| *A Separate Peace* (p. 88) | | | | X | | | | | | X | | | |
| Loyalty to One and All (p.90) | | | | | | X | X | | | | | | |
| *1984* (p. 93) | | | | X | | | | | | X | | | X |
| The Mentally Retarded (p. 95) | X | | | | | X | X | | | | | | |
| **Environmental Values** | | | | | | | | | | | | | |
| Environmental Values Education (p. 103) | | | | | | X | | | | | X | | |
| Rights of the Child (p. 109) | | | | | | X | | | | | X | | |
| Rural Tradition (p. 112) | X | | X | | | X | X | | | | | X | X |
| *A Day No Pigs Would Die* (p. 116) | | | | | | X | | | | X | | | |
| Native American Values (p. 118) | | | X | | | X | | | | X | | | |
| Interdependence (p. 123) | | | | | | | X | X | | | | X | |
| "Adopt" a Country (p. 126) | | | | | | | | | | | | X | |
| Alternative Futures (p. 132) | | | | | | X | | | | | | | |
| Thoreau (p. 136) | | | | X | | | | | | | | | X |
| "The Need of Being Versed in Country Things" (p. 139) | | | | X | | | | | | | | | X |

## Especially for Teachers:

# Setting Up an English Curriculum in Values

# Designing an English Curriculum in Values

**Source**

ED 064 738

Hargraves, Richard B. *Values: Language Arts.* Dade County Public Schools, Miami, Florida, 1971.

## Brief Description

Presents the goals and objectives of a five-semester course, "Values," including nine areas of study designed to develop student awareness of personal value systems.

## Objective

Through reading, students explore a range of issues in the quest to develop their own structures of value: self-image, tolerance, mental preparedness, personal independence and freedom, justice and reconciliation, aesthetics, good and evil, religion, peace, and non-violence.

Activities and more texts are listed by Hargraves. Also, some texts fit under more than one topic, but they are listed here only once.

### Self-image

Students consider positive self-images as part of developing a system of values, selecting from the following texts:

a. Gateway's *Who Am I? Coping*, and *Striving*

b. Scholastic Literature Units' *Personal Code*, *Mirrors*, *Courage*, and *Survival*

c. *Catcher in the Rye*, by J. D. Salinger

d. *The Best Short Stories by Negro Writers*, L. Hughes, ed.

e. *The Learning Tree*, by Gordon Parks

f. *Kaleidoscope: Poems by American Negro Poets*, Robert Hayden, ed.

g. *The City Boy*, by Herman Wouk

h. *Hamlet*, by William Shakespeare

i. *The Psychology of Self-Esteem*, by Nathaniel Brandon

## Tolerance

Students differentiate between acts of tolerance and intolerance among individuals in developing a system of values.

a. *Choice of Weapons*, by Gordon Parks.

b. *A Separate Peace*, by John Knowles

c. *A Different Drummer*, by William Kelley

d. *Raisin in the Sun*, by Lorraine Hansbury

e. *Can't You Hear Me Talking to You*? by Caroline Muther

f. *Last Summer*, by Eva Hunter

g. *One Flew over the Cuckoo's Nest*, by Ken Kesey

h. *Daybreak*, by Joan Baez

i. *The Art of Living*, by Eric Fromm

j. *Coming of Age in Mississippi*, by Anne Moody

k. *The Peter Principle*, by Laurence T. Peter and Raymond Hull

l. *Siddhartha*, by Herman Hesse

m. *Walden*, by Henry David Thoreau

n. *Essays*, by Ralph Waldo Emerson

o. *Situation Ethics*, by Joseph Fletcher

**Comment**

Scholastic has a new student text in the Literature Anthologies Series, *A Collection of Prose and Poetry on the Theme of VALUES*, edited by Michael Spring. *An American Tragedy*, by Theodore Dreiser, is based on a true case, and it might be used as a companion to *In Cold Blood*, by Truman Capote.

## Mental Preparedness

Students investigate the role that mental preparedness, when based on positive learning experiences, plays in developing a system of values.

a. Gateway's *Two Roads to Greatness* and *Striving*

b. *Cress Delahanty*, by Jessamyn West

c. *The Kid Who Batted 1,000*, by Bob Allison

d. *Nellie Bly, Reporter*, by Nina Baker

e. *The Life of Mahatma Gandhi*, by Louis B. Fischer

f. *Atlas Shrugged*, by Ayn Rand

g. *Saint Joan*, by Geroge Bernard Shaw

h. *Don Quixote*, by Miguel Cervantes

i. *Out of My Life and Mind*, by Albert Schweitzer

## Freedom and Independence

**Students will infer that freedom based on personal independence is part of developing a system of values.**

a. ***Black Voices: An Anthology of Afro-American Literature***, **Abraham Chapman, ed.**

b. ***Anne Frank: The Diary of a Young Girl***, **by Anne Frank**

c. ***Black Pride: A People's Struggle***, **by Janet Harris and Julius W. Hobson**

d. ***The Federalist Papers***, **by James Madison, *et al.***

e. ***The Communist Manifesto***, **by Friedrich Engels and Karl Marx**

## Justice and Reconciliation

**Students synthesize the concept that justice based on reconciliation is integral to developing a system of values.**

a. **Scholastic Book Services' *You and the Law***

b. **The Judaeo-Christian *Old Testament***

c. **Plato's Dialogues and *The Republic***

d. ***In Cold Blood***, **by Truman Capote**

## Aesthetics

**Students demonstrate a developing awareness of aesthetics and its role in developing a system of values.**

## Good and Evil

**The student will identify variables of good and evil that contribute to the development of a system of values.**

a. ***The Old Man and the Sea***, **by Ernest Hemingway**

b. ***Macbeth***, **by William Shakespeare.**

c. ***The New Morality***, **by Joseph Fletcher**

## Religion

**The student will examine the role that religion plays as part of a developing system of values.**

a. ***The Secular City***, **by Harvey Cox**

b. ***The Religions of Man***, **by Huston Smith**

c. ***Spiritual Sayings of Kahlil Gibran***, **by Kahlil Gibran**

d. *On True Religion*, by Augustine of Hippo

e. *The Mind's Road to God*, by Bonaventure

f. *The Divine Comedy*, by Dante Alighieri

## Peace and Non-Violence

Students explore the attainment of social tranquility fostered by peace and non-violence.

Filmstrips by Guidance Associates:

"Revolution"

"The Literature of Protest"

"A Decade of Hope and Despair"

"Concord: A Nation's Conscience"

"The Reckless Years: 1919-1929"

"The Individual: Search for Values"

"The Individual and His Culture: Interaction"

"The Individual and Society: Conflict and Change"

"The Individual and His Environment"

Comments/Notes:

# Kohlberg's Stages of Moral Reasoning

**Source**

Readence, John E., and others. "Kohlberg in the Classroom: Responding to Literature," *Journal of Reading* v26 n2 Nov 1982: pp. 104–08.

## Brief Description

This activity presents a structure of reasoning that enables students to analyze and respond to literature at an interpretive level. The structure can be used throughout the term. With practice, students develop *independent* interpretive abilities for use during the reading process. The structure is based on Kohlberg's stages of moral reasoning, a sequence by which individuals in Western cultures develop their moral standards. Because people invariably want to know "What stage am I at?" students begin to ask the reflective questions that prompt their own further moral development.

## Objective

Students learn the stages of development in moral standards.

Students apply the steps to decisions made by characters in literature, analyzing individual characters' stages of development.

Students support their interpretations with passages from the readings.

Students develop the ability independently to analyze and interpret characters.

## Procedures

Begin by presenting the stages of moral reasoning as Kohlberg discusses them in *Collected Papers on Moral Development and Moral Education* (Cambridge, Massachusetts: The Center for Moral Education, Harvard University, 1973). A summary is conveniently presented here:

### Preconventional Level

In the first two stages of moral reasoning the individual perceives right and wrong or good and bad based on physical, self-pleasing consequences, such as punishment, reward, exchange of favors.

### Stage 1 - Punishment/Obedience

The physical consequences of action determine its goodness or badness, regardless of the human value of those consequences. Avoidance of punishment and unquestioning obedience are the moral norms.

### Stage 2 - The Marketplace

Right action is interpreted in terms of one's own needs and occasionally others' needs. Reciprocity of the "you scratch my back and I'll scratch yours" arrangement is the moral norm.

### Conventional Level

Maintaining the expectations of the individual's family, group, or nation is considered valuable in its own right, regardless of direct consequences. Conventional morality is one of conformity and loyalty wherein the existing social order is maintained, supported, and justified.

### Stage 3 - Good Boy/Nice Girl

Good behavior is that which pleases, and is judged appropriate by, others—*being nice* in anticipation of approval and praise.

### Stage 4 - Law and Order

Right consists of doing one's duty to maintain the social order, showing respect for authority and maintaining the status quo. Abiding by the rules, no matter what, is considered to be moral behavior.

### Postconventional Level

Individuals show clear efforts to define moral values apart from the group. Self-imposed, abstract standards form the basis for right behavior according to absolutes and ideals. Intrinsic value supports shared standards, rights, duties.

### Stage 5 - Social Contract

Right action is defined in terms of rules critically examined and agreed upon for the sake of the whole society. Correct actions do not violate the will or rights of others because the welfare of society determines right decisions. This is the official legal and moral point of view according to the government of society.

### Stage 6 - Universal Ethics

Right is defined by a decision of conscience in accord with self-chosen ethical principles—justice, equality of human rights, and the respect for the dignity of human beings as individual persons.

### Comment

The stages of moral reasoning often parallel the growth of maturity. Presenting the stages by asking students at what age each level develops, generates student interest in the levels and encourages students to try to develop to the next level. (Everyone wants to be mature when they are in their teens.) Another way to encourage students' interests in the levels of moral reasoning is to ask which level different characters have reached in the literature that the class has studied. Students may recognize that people tend to develop different levels of moral reasoning in regard to particular issues. Someone who would never steal may cheat on taxes, for example. Students may be able to draw on examples from stories, television programs, or movies. Discussing a favorite narrative excites and motivates and will help students understand and clarify the concepts.

1. When presenting Kohlberg's framework, give examples from the student's daily experiences that correspond to the levels of choice.
2. Read aloud short passages of literature such as *Aesop's Fables* or modern dilemmas.
3. Have students identify the characters' responses to moral dilemmas.
4. Discuss the levels and the stages of moral development at which the characters seem to operate in terms of their decisions and actions.
   - At which stages of moral reasoning are the characters operating?
   - What information in the passage supports your interpretation?

   Be sure that the classroom atmosphere supports a variety of interpretations, giving the students freedom to *explore* the moral reasons underlying character's actions.
5. Re-use the framework and class discussion structure until students are able to proceed in small group sessions. Eventually, students should be able to develop independent use of the levels of moral reasoning for making inferences *while* reading.

## Results/Benefits

Students generate questions about literature at an interpretive level for use independently as they read. The approach can be used throughout the year, adapting to works of varied length, difficulty, and genre. Most importantly, students learn to respond to literature in a meaningful, personal, and insightful way.

# Values Taught in Picture Storybooks

## Brief Description

Students assemble an annotated "Babysitter's Bibliography of Best Books," listing picture storybooks to use for values education of young children.

## Procedures

Provide students with a number of children's picture storybooks to read and analyze, the kinds of books that they, as baby sitters, might read to young children. Choose a book to read aloud, asking students to consider the content.

- What values might young children learn from this book?

Instruct students to read in small groups a number of other books.

- Identify the values or life principles contained in these books.
- Consider how important it is for young children to be exposed to these values or principles.
- What applications could be made to a child's daily life? How much assistance would a child need to be able to grasp and apply the principles?
- Write a brief descriptive paragraph about the content of the books and the principles taught.
- Eliminate, through a rating process, any books that are not useful or important to values education.

## Results/Benefits

Prepares students to choose picture storybooks effectively to instill specific values in younger children and siblings (and, later, their own children). Leads to values clarification for themselves, quite apart from what it may do for younger kids. Provides springboards for conversations leading to positive attitudes when sharing books with young children. Increases students' awareness of the power of print.

### Source

Alfonsa, Regina. "Modules for Teaching about Young People's Literature—Module 3: Values Children Can Learn from Picture Books," *Journal of Reading* v30 n4 Jan 1987: pp. 299-301.

## Children's Picture Books That Express Values

Genre: These books are contemporary fiction and are illustrated by the author unless noted otherwise. **fan** = fantasy, **hf** = historical fiction, **inf** = informational, **tl** = traditional literature.

Alexander, Lloyd. Illustrated by Ezra Jack Keats. *The King's Fountain*. Dutton, 1971. fan

Alexander, Lloyd. Illustrated by Lester Abrams. *The Four Donkeys*. Holt, Rinehart, and Winston, 1972. fan

Allard, Harry. Illustrated by James Marshall. *It's So Nice to Have a Wolf around the House*. Doubleday, 1977. fan

Babbitt, Samuel. Illustrated by Natalie Babbitt. *The Forty-Ninth Magician*. Random House, 1966. fan

Brown, Margaret Wise. *The Runaway Bunny*. Harper and Row, 1972. fan

Burton, Virginia Lee. *Mike Mulligan and His Steam Shovel*. Houghton Mifflin, 1967. fan

Buscaglia, Leo. *The Fall of Freddie the Leaf: The Story of Life for All Ages*. Charles B. Slack, 1982. fan

Clifton, Lucille. Illustrated by Thomas di Grazia. *Amifka*. Dutton, 1977.

Clifton, Lucille. Illustrated by Thomas di Grazia. *My Friend Jacob*. Dutton, 1980.

Delton, Judy. Illustrated by G. Maestro. *Two Good Friends*. Crown, 1974. fan

Emberly, Barbara. Illustrated by Ed Emberly. *Drummer Hoff*. Prentice-Hall, 1967. fan

Freeman, Don. *Corduroy*. Viking, 1968. fan

Geisel, Theodore Seuss. *The Butter Battle Book*. Random House, 1984. fan

Geisel, Theodore Seuss. *Horton Hatches the Egg*. Random House, 1940. fan

Geisel, Theodore Seuss. *Horton Hears a Who*. Random House, 1954. fan

Greenfield, Eloise. Illustrated by John Steptoe. *Grandmama's Joy*. Collins, 1980.

Hazen, Barbara Shook. Illustrated by Trina Schart Hyman. *Tight Times*. Viking, 1979.

### Comment

Have your students bring favorite picture storybooks from their own childhood or that belong to their brothers and sisters. Include these books in the bibliography selection process. Students might also enjoy reading selected books to children and reporting on the experience of taking part in a young child's values-clarification process.

Hazen, Barbara Shook. Illustrated by Leigh Grant. *Why Couldn't I Be an Only Kid Like You, Wigger?* Dutton, 1980.

Hoban, Russell. Illustrated by Lillian Hoban. *A Bargain for Frances*. Harper and Row, 1970. fan

Jordan, June. Illustrated by Ray Cruz. *New Life, New Room*. Crowell, 1975.

Keats, Ezra Jack. *Goggles*. Macmillan, 1971.

Kellogg, Steven. *Much Bigger than Martin*. Dial, 1978. fan.

Krasilovsky, Phyllis. Illustrated by Olivia Cole. *The Very Tall Little Girl*. Doubleday, 1969.

Kraus, Robert. Illustrated by Jose Aruego. *Leo the Late Bloomer*. Windmill, 1971. fan

Kraus, Robert. Illustrated by Jose Aruego. *Owliver*. Windmill, 1974. fan

Leaf, Monroe. Illustrated by Robert Lawson. *The Story of Ferdinand*. Viking, 1936. fan

Lobel, Arnold. *Frog and Toad Are Friends*. Harper and Row, 1971. fan

Merriam, Eve. Illustrated by Beni Montressor. *Mommies at Work*. Scholastic, 1961.

Minarik, Else. Illustrated by Maurice Sendak. *Little Bear*. Harper and Row, 1957. fan

Peet, Bill. *Cyrus, the Unsinkable Sea Serpent*. Houghton Mifflin, 1975. fan

Peet, Bill. *Fly Homer Fly*. Houghton Mifflin, 1969. fan

Peet, Bill. *The Wump World*. Houghton Mifflin, 1970. fan

Potter, Beatrix. *The Tale of Peter Rabbit*. Warne, Frederick and Co., 1902. fan

Daynor, Dorka. *Grandparents around the World*. Albert Whitman, 1977. inf

Reyher, Becky. Illustrated by Ruth Gannett. *My Mother Is the Most Beautiful Woman in the World*. Lothrop, Lee and Shepard, 1945. tl

Scott, Ann. Illustrated by Glo Coalson. *On Mother's Lap*. McGraw-Hill, 1974.

Sendak, Maurice. *Where the Wild Things Are*. Harper and Row, 1963. fan

Sharmat, Marjorie. Illustrated by Tony De Luna. *I'm Not Oscar's Friend Any More*. Dutton, 1975.

Sharmat, Marjorie. Illustrated by Janet Stevens. *Lucrecia the Unbearable*. Holiday House, 1981. fan

Sharmat, Marjorie. Illustrated by Kay Chorao. *Mama and Papa Fight*. Harper and Row, 1980. fan

Spier, Peter. *People*. Doubleday, 1980. inf

Stadler, John. *Hector the Accordion-Nosed Dog*. Bradbury, 1983. fan

Steig, William. *The Real Thief*. Farrar, Straus and Giroux, 1973. fan

Sugita, Yutako. *Helena the Unhappy Hippopotamus*. McGraw-Hill, 1973. fan

Turkle, Briton. *Thy Friend, Obadiah*. Viking, 1969. hf

Udry, Janice. Illustrated by Eleanor Mill. *What Mary Jo Shared*. Albert Whitman, 1966.

Viorst, Judith. Illustrated by Ray Cruz. *Alexander, Who Used to be Rich Last Sunday*. Atheneum, 1973.

Viorst, Judith. Illustrated by Kay Chorao. *My Mama Says There Aren't Any Zombies, Ghosts, Vampires....* Atheneum, 1973.

Viorst, Judith. Illustrated by Lorna Tomei. *Rosie and Michael*. Atheneum, 1974.

Waber, Bernard. *I Was All Thumbs*. Houghton Mifflin, 1972. fan

Waber, Bernard. *You Look Ridiculous Said the Rhinoceros to the Hippopotamus*. Houghton Mifflin, 1966. fan

Wachter, Oralee. *No More Secrets for Me*. Little, 1985.

Whitney, Alma. Illustrated by Lillian Hoban. *Just Awful*. Addison-Wesley, 1971.

Whitney, Alma. Illustrated by David McPhail. *Leave Herbert Alone*. Addison-Wesley, 1972.

Yolen, Jane. Illustrated by Nancy W. Parker. *No Bath Tonight*. Harper and Row, 1978.

Zolotow, Charlotte. Illustrated by Ben Schecter. *The Hating Book*. Harper and Row, 1969.

# A Potpourri of Values Activities

## Brief Description

Lists a wide range of values activities adaptable to a wide variety of literature and core curricula. These approaches, assignments, and activities will prove severally useful in a course on values clarification through literature. Apply them as you will.

## Objective

Students participate in activities designed to raise personal values from the unconscious to the conscious level.

Students examine their lives and values through the study of literature.

Students appreciate that writers play a role in dramatizing the search for values.

Students confront some of the more serious issues facing Americans in the twentieth century.

## Procedures

Students read from a selection of literature. Some texts are suggested in the list below. Choose activities from the activities list as desired.

### Possible Reading Materials

*Billy Budd*
*The Scarlet Letter*
*Red Badge of Courage*
*Moby Dick*
*Boom Town Boy*
*The Glass Room*
*The Loser*
*The Siege of Silent Henry*
*To Kill a Mockingbird*
*The Contender*
*Valiant Companions:*
  *Helen Keller and Anne Sullivan Macy*
*With Love from Karen*
*Am I Trapped Forever?*
*Go Tell It on the Mountain*
*Watch on the Rhine*
*If You Could See What I Hear*
*I Know Why the Caged Bird Sings*
*The Bridge of San Luis Ray*
*My Life—What Shall I Do With It?*
*Daughter of Discontent*
*The Albatross*
*The Big Wheels*
*More Than Courage*
*The Story of My Life*
  *(Helen Adams Keller)*
*The Chosen*
*If I Love You*
*Invisible Man*
*Light in the Forest*

## Source

ED 257 067

Eaton, Melinda, and others. *English, Grade 11, Levels I, II, & III. Revised.* Hampton City Schools, Virginia, 1984.

*Knock at the Door*
*The Sea Wolf*
*Lilies of the Field*
*The Heart Is a Lonely Hunter*
*Emmy*
*Giant*
*Andromeda Strain*
*Where the Lilacs Bloom*

### Teacher Resources

*Human and Anti-Human Values in Children's Books*, New York: Council on Interracial Books for Children, Inc., 1976.

Ruud, Josephine Bartow, *Teaching for Changed Attitudes and Values*, Washington, D.C.: Library of Congress.

## Activities

### Getting Started

- Compile a list of personal values.
- Write a paragraph or poem related to something that you value highly, such as friendship, material possessions, etc.
- Read the poems "Richard Cory" and "Miniver Cheevy." Interpret and compare the two poems.
- Read and discuss "The Hollow Men."
- With a partner, read "In Another Country" aloud to the class, one of you being the narrator and the other the major.

### Themes

- Write about an object that is valuable because of what it represents, whether memories from childhood or present-day realities.
- Brainstorm the value of self-worth or the value of the feeling of accomplishment. Write about an accomplishment that you finally achieved, and the reaction it brought you. Write about an award object such as a trophy, medal, homemade item, etc. and the pride of satisfaction it gave you.
- Discuss the value of not letting something like astrology, social programming, peer pressure, others' opinions, or mistaken authority determine your behavior.
- Read *One Wants a Teller in a Time Like This*. Reflect on a time when the need to talk was strong but no listener was available.

- Read *Bernice Bobs Her Hair*. Discuss how much value one should place on popularity. Discuss which values one might compromise to be popular.
- By telling (or writing) an original short story, play, radio program, or editorial, recount a situation in which personal values were tested.

## Whole-Class Activities

- List things that matter most to you. Number them from the least important to the most important. Compare your own list with the lists of your classmates. Which values seem most popular? Why? Did you and your classmates arrive at your values through reading? How has literature contributed to your sense of values?
- List your personal values that conflict with the values of the society around you. Discuss the differences and ways either to resolve these conflicts or live with them.
- List in order of importance the major influences affecting the formation and destruction of values. Discuss the implications of your findings: (1) formal education, (2) your family, (3) your religion, and (4) civil authority.
- Write a composition about what you fear most. Write about what makes you happiest.
- Read a novel about values with which you disagree.
- Interview parents and grandparents about their values when they were young. Record the interviews and share them with the class.

## Small-Group Activities

- Write and produce a television program—the investigative journalism of "60 Minutes" or "20/20"— based on a historical event. Investigate the social and political values that were at stake.
- Write conversations between two or more fictional characters in a literary work. Relate the conversations to the characters' reactions to a particular event or decision in the story.
- Write some TV commercials that stress the value of material possessions. Write some TV commercials that stress non-material values.
- Watch a soap opera for a week. Select a moderator from your group and conduct a forum on the values of the characters.

- Talk over the lyrics of popular songs related to personal values, both your own values and those of the composer/artist.

Comments/Notes:

## Especially for Students:

# "How Do I Find Out about My Values?"

# Folk Play for Teaching Values

**Source**

Lipson, Greta P. "Folk Play: A New Technique," *The Clearing House* v55 n2 Oct 1981: pp. 67-70.

## Brief Description

Presents a method of using fairy tales to role-play investigations of values issues. Reading "The Pied Piper," students try to decide why the Piper was not paid.

## Objective

To help students explore controversial situations through role-playing in order to provide affective education.

## Procedures

Distribute copies of "The Pied Piper of Hamelin" by Robert Browning to students. Have them read and discuss the story, deciding what the major question in the story is. For this lesson, it is, "Why was the piper not paid, as the council had agreed?"

Have your students consider all the factors your class can think of: the Piper's appearance, credentials, and delivery of services. Although a verbal agreement was arrived at in good faith, the council reneged. Why? Did the Piper's alien appearance, the council's prejudice against strangers, or Hamelin town's lack of civic rights result in the tragic decision? Did they act with integrity? How should we react to their decision? Was the Piper's reaction any more or less moral than the council's decision?

Have students role-play a town meeting in Hamelin.

- You will be taking the roles of Hamelin citizens and members of the town council. Be sure you understand how these people feel and what their reasons are.

Set up the town meeting for the whole class. Give four volunteers the roles of Mayor, Treasurer, Merchant, and Doctor. Give your students one role-play card each and ask them to keep secret the information on their cards.

- Mayor: Do not reveal your motives.

  You have strong political ambitions. Your strongest motive is to keep everyone happy. You straddle the fence on most issues. When things go badly, you prefer to find a scapegoat in order to quieten the crowd and divert attention from yourself. You appear to work very hard with the voters at being a "swell fellow" at picnics, rallies, and special events.

- Treasurer: Do not reveal your motives.

  For private reasons, you want under no circumstances to have the books audited by the citizens. You will attempt to avoid this action at all costs. You have been in charge of the municipal treasury for a long time, and because taxes are moderate, the people have been pleased with your management.

- Merchant: Do not reveal your motives.

  You run the general store in Hamelin. You have a large investment in pesticides and rat traps. You believe that you are entitled to whatever profits you can make as the only storekeeper in town. You did not want the Piper hired in the first place because you did not want anything to cut into your profits. You carry many families on credit, and you regard yourself as a good person.

- Doctor: Do not reveal your motives.

  You have practiced medicine in the town of Hamelin for many years. You have delivered most of the children who disappeared recently. After the rats appeared, you had been making very large fees by treating people for rat bite and infection from vermin. Despite this profit motive, you were forced by fear of public pressure to agree to contract the services of the Piper.

Seat the four characters with identifying name cards at the council table in front of the townspeople (the class). Have the four make a few opening remarks. Open the floor to questions from distraught parents who, because they are convinced that the breach of contract led directly to the tragedy of the missing children, demand to know why the Piper was not paid.

Allow ample time for the meeting.

## Adapting Other Stories for a Folk Play

1. Select a story with a strong central issue.
2. Ask the whole group the "Big Question."
3. Invite students to raise related questions.
4. Develop a format for the play, making sure that everyone can participate.

5. Develop interdisciplinary follow through, including language arts, social studies, science, art, music, drama, and reflection on values.
6. Provide opportunities for products—e.g. a newspaper report, response essays, visual arts—to be generated following the process of the psycho-drama.
7. Be prepared for divergent developments—be flexible, make new rules as necessary.

## Benefits/Results

Students develop a sense of psychological safety in voicing opinions. Their awareness increases of the complexity of many issues, including civic responsibility, corruption, distrust of aliens, bigotry, misuse of public funds, and challenges to authority.

Comments/Notes:

### *"How Do I Find Out about My Values?"*

# Point of View: Elephants and Free Speech

## Brief Description

Students compare two approaches to viewing an elephant, and they consider the need for adequate investigation of a subject before making judgments. Perception of "Truth" is subjective, and the need for tolerance and freedom of speech is universal.

**Source**

Margaret Dodson

## Objective

To help students to realize the limited nature of most knowledge, and to recognize the need for cooperation because people's attitudes result from differing experiences.

## Procedures

Locate, and make copies of, the poem "The Blind Men and the Elephant" by John G. Saxe. This poem is widely available in collections of children's literature. Make separate copies of "Elephants Are Different to Different People" by Carl Sandburg, and Article 19 of the United Nations' "Universal Declaration of Human Rights." Both are supplied below. The activity goes better when students can see a world map or globe and a large drawing of an elephant on the overhead or chalkboard. Use these visual aides to explain that just as each of the men in the poem experiences a different part of the elephant, so do human beings experience different natural environments in separate parts of the world.

Read the Saxe poem aloud, pointing out the six areas of the elephant that the men observed. Discuss the poem.

- How did the six men each form different impressions of what the elephant was like?
- Were any of the comparisons they made unreasonable?
- How could the elephant symbolize the whole world?

**Comment**

The "blind" men in the poem represent people who limit themselves by not getting enough information before coming to a conclusion. The poem shows how foolish it is to make decisions without "looking at all the angles."

Distribute and read aloud the Sandburg poem:

### Elephants Are Different to Different People

*Wilson and Pilcer and Snack stood before the zoo elephant.*

*Wilson said, "What is its name? Is it from Asia or Africa?*
*Who feeds it? Is it a he or a she? How old is it? Do they*
*have twins? How much does it cost to feed? How much does*
*it weigh? If it dies, how much will another one cost? If it*
*dies what will they use the bones, the fat, and the hide for?*
*What use is it besides to look at?"*

*Pilcer didn't have any questions; he was murmuring to*
*himself, "It's a house by itself, walls and windows and ears*
*came from tall cornfields, by God; the architect of those*
*legs was a workman, by God; he stands like a bridge out*
*across deep water; the face is sad and the eyes are kind; I*
*know elephants are good to babies."*

*Snack looked up and down and at last said to himself,*
*"He's a tough son-of-a-gun outside and I'll bet he's got a*
*strong heart. I'll bet he's as strong as a copper-riveted*
*boiler inside."*

*They didn't throw anything in each other's faces.*
*Three men saw the elephant three ways*
*And let it go at that.*
*They didn't spoil a sunny afternoon:*
*"Sunday comes only once a week," they told each other.*

Ask students to discuss the following:

- What do we know about Wilson from his questions? What do you think he does for a living?
- What do we know about Pilcer from his comparisons? What do you think he does for a living?
- What kind of job and education do you imagine Snack has?
- How are Sandburg's men's perceptions of the zoo elephant different from the perceptions of the Blind Men in the Saxe poem?
- How do Sandburg's men use their knowledge of the elephant? How do Saxe's men use their knowledge? When is each response the best method to use?

- Now study the map (or globe) of the world. Is our knowledge of the world more like the knowledge of the people in the first poem or the second?
- Would a better understanding of foreign cultures and countries improve the chances of tolerance and cooperation among human beings?

Now show students a copy of Article 19 of the United Nations' 1948 "Universal Declaration of Human Rights":

> *Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive, and impart information and ideas through any media and regardless of frontiers.*

- How does the metaphor of the elephant as the world show the importance of Article 19?

Have students write a journal entry or response paper talking in their own words about "elephants" and freedom of speech.

Comments/Notes:

## *"Finding Out about My Values?"*

# Using the Dilemma for Humane Education

**Source**

"The Dilemma: A Tool for Humane Education," *Humane Education* v4 n2 June 1980: pp. 7-10.

## Brief Description

Shows how to use a dilemma to help students think critically about moral issues in order to make well-thought-out value choices. Promotes a classroom climate in which students feel free to express personal thoughts and feelings.

## Procedures

Develop a dilemma using the following guidelines, or use the sample dilemma given below. Dilemmas must do the following:

1. Show the main characters in a real conflict with no easy way out.
2. Involve two genuinely conflicting moral issues or values.
3. Generate disagreement among students about appropriate actions to resolve the dilemma.

In the example, Greg must decide between telling the truth and accepting possible punishment, or keeping his secret and perhaps causing the death of his dog.

> Greg raced down the stairway three steps at a time. It was after 10 o'clock, and his friends would be waiting at the playground. He banged open the kitchen door, grabbed a roll, and was about to dash out of the house. Suddenly he remembered Dad's warning words, and he stopped. "I won't allow any more mischief," his father had said after Greg had been caught sliding down the banister. "If you can't stay out of trouble, you'll stay in your room, by yourself, for two weeks."
>
> *For two weeks!* Greg thought, horrified. So he quickly straightened his clothes and sat down properly at the breakfast table. Just then, Greg's mother came into the kitchen.
>
> "Good morning, dear," she said. "It's such a pretty day, why don't you take Jessa to the park with you?"
>
> "Sure," said Greg. Jessa was the family dog, and Greg loved her very much. He also loved to show her off to his friends.

He was certain she was the prettiest dog in the world. Greg put Jessa on a bright blue leash, and off they went.

"Remember not to let Jessa loose," Mom called after them. "It's dangerous."

"I'll remember," Greg promised.

When Greg got to the playground, John, Mary, and Bobby were waiting for him.

"Wow! Look at Greg's dog! She's beautiful," Mary cried out. Jessa wagged her tail and wiggled with delight.

"I bet she can run fast," said John.

"As fast as the wind!" Greg boasted.

"How fast is that?"

"Faster than a train or an airplane." Greg figured that sounded about right.

"Come on, that's impossible!" everyone shouted at the same time.

"It's true," Greg insisted, becoming red in the face.

"Then prove it!" Bobby said.

Greg knew Jessa could run fast. She was his champion. For a moment, Greg remembered his mother's words about keeping Jessa on the leash. He also remembered his father's warning about staying out of mischief. However, if Jessa ran free for only a few minutes, he was sure his parents would never find out. So, without hesitating further, he unfastened her leash.

Jessa took off as if a herd of buffalo were chasing her! Across the field she bounded, her feet barely touching the ground. Around and around she went, while Greg and his friends watched and cheered her on.

"She *is* fast!" they said, and Greg beamed with pride.

Suddenly Jessa stopped. *What smells so delicious?* she wondered. Nose working, she followed the scent. Beside the sandbox, there was a most tempting treat. Jessa forgot all about her cheering audience.

"Hey, look at your dog; she's in the garbage!" John exclaimed.

The kids ran toward Jessa. Greg tugged her face out of an old, rusted tin can.

"Do you think there is poison in there?" Bobby asked, pointing to the pinkish-green color of the garbage.

"Oh, look at Jessa's tongue!" Mary cried out. "It's all yellow." Greg looked first at the garbage and then at his beloved dog. His heart pounded at his rib cage.

That evening at dinner, Jessa dragged herself to the dining room. Her usually proud head was held low, her tail drooped, and she was trembling.

"Poor Jessa doesn't seem too well," Dad remarked.

"That new brand of dog food I gave her must not have agreed with her," Mom said.

"You must be right," Dad agreed. "We'll just have to let her rest, and by morning she'll be fine."

Greg stared unhappily at his food. He was afraid to tell his parents about what had happened at the park. He would be punished for certain. Besides, Jessa might have only an upset stomach. On the other hand, Greg was afraid that there might really have been poison in the garbage. If so, Jessa might die.

- What would *you* do if you were Greg?

Use the following steps to complete the activity:

1. ***Confronting the dilemma***: Read aloud, or have your students read, copies of the dilemma. Discuss the problem and alternative courses of action. *Avoid value judgments on any alternative.*
2. ***Taking a position***: Have your students decide on a solution individually, and then poll the class. Unless more than two-thirds of the class agree, go on to step 3. If more than two-thirds agree on a specific solution, introduce a new development to the dilemma story.

   If students agree that Greg *should* tell his parents, suggest either this:

   - Jessa seems to be getting better. What should Greg do now?

or that:

- Greg has been promised a new bike for his birthday if he does not get into any more trouble. What should Greg do about Jessa?

If students agree that Greg *should not* tell his parents, suggest this:

- Jessa has gotten worse, been taken to the vet who suspects poison. He must know what she has eaten in order to treat her. What should Greg do now?

or that:

- A friend of Greg's offers to help him make up a story about how Jessa ate the poison without telling about the leash's being off. What should Greg do?

Ask what students think Greg *should* do in response to whichever of the developments have been given.

3. ***Testing reasons for chosen positions***: Ask students for the reasons behind their choices of appropriate actions. Focus the discussion by asking the following:
   a. Should a person ever lie to his/her parents? Under what conditions?
   b. Should a person ever risk the life of a pet? Under what conditions?
   c. Are there ever special situations worth getting into trouble for? Describe some.
   d. What would Greg's parents want him to do?

Divide students into small groups, making sure that the students in each group do not agree on the action to be taken or the reasons for the choice.

- Take turns as each person in the group gives his or her ideas on what Greg should do and why.
- Listen carefully to everyone's ideas.

4. ***Reflecting on the class discussions***: When the groups have finished, summarize the results in a class discussion.

- Think about all the options you have heard. Decide for yourself the best action for Greg, and what the two best reasons for doing that are.
- Write out your decision and reasons, and give them to your teacher.

Students' papers will vary. Do not be concerned with consensus—the objective of the activity is the experience of moral reasoning, not agreement.

# Dilemma: The Candy Store Caper

**Source**

Baker, Patricia E. "Using the Dilemma in the Elementary School," *Social Science Record* v21 n2 Fall 1984: pp. 4-6.

## Brief Description

To have students develop strategies for resolving a dilemma involving a group of boys who have been caught stealing.

## Objective

To use a dilemma to enhance students' development of cognitive moral reasoning in a process closely parallel to inquiry.

## Procedures

Make copies of the dilemma for students to read.

### The Candy Store Caper

A group of boys got into the habit of going to Mr. Green's candy store every day after school. At first, everything was all right; soon, however, the boys began to take candy and other items without paying for them.

One day, Mr. Green caught them in the act. When he questioned them, the boys admitted that they had been taking things for quite awhile without paying for them. They were boys from the neighborhood and had known and liked Mr. Green for some time. Mr. Green liked them, too. Thus he thought long and hard about what he should do about the situation.

Select and use appropriate warm-up questions for a discussion.

- How many of you have ever been in a store without your parents?
- Have you ever wanted to buy something but did not have the money?
- Can you give an example of something your friends had that you wanted but were not allowed to buy or did not have enough money to buy?
- How many of you have seen someone take something without paying for it?

40

- Did you ever think that you could take something without being caught? Did you take it? Did you decide not to? Did you get caught? Tell about the situation.

Read the dilemma together. After you are sure that everyone understands the story, discuss the following questions to help students decide on effective resolutions.

- What could Mr. Green do?
- What could the boys do?
- Should Mr. Green report them to the police?
  Why or why not?
- Should Mr. Green tell the parents and ask them to pay for the stolen candy?
- Should the boys think of ways to repay Mr. Green?
- Should the boys tell their parents themselves?
- What should the boys say to themselves and to one another the next time that they think about helping themselves to Mr. Green's candy?

Following the discussion, choose a follow-up activity such as role-playing a meeting between Mr. Green, the boys, and two parents; illustrating an ending for the story with drawings; listing reasons that show why Mr. Green or the boys should or should not take action.

The story can also be expanded by adding further events that call for additional decisions to be made. For example, the parents might find some of the stolen merchandise, and then they would ask the boys where it came from. One of the boys might continue to take things, and the other boys know about it. Other things might disappear from the store, but when the boys are questioned, they say that they did not take them. Mr. Green sells the store, and the new owner does not know about the boys' taking things.

Probe questions can be used to discuss fairness and right and wrong.

- What is taking things without paying for them called?
  What are the people who take these things called?
  Is it fair to take things without paying for them?
- Is it fair for the boys to repay Mr. Green? Why or why not?
- Is it all right for the boys to take things as long as they don't get caught?

**Comments**

For older students, the teacher may prefer to rewrite the dilemma so that the students were stealing something more significant to their lifestyle such as cigarettes, clothes, make-up. Many characters in literature face similar dilemmas. Adapt the teaching strategy and questioning to a story in the curriculum or text that the class is using.

- Would it be fair for Mr. Green to tell the boys that they are no longer allowed in his store? Why or why not?

## Results/Benefits

Dilemmas can closely parallel the steps of the inquiry process: Presenting a dilemma corresponds to identifying a problem. Selecting a position is akin to hypothesizing. The group work of articulating, ranking, and critically evaluating reasons is similar to testing a hypothesis against evidence and logic. Pondering a dilemma is an interesting and motivating way to learn to think things through.

Comments/Notes:

# Values Declaration Game

## Brief Desciption

An easy method of developing a values-discussion game using dilemmas.

## Objective

To develop communication between the teacher and students about personal values.

## Procedures

Have students, friends, other teachers, and/or family members help brainstorm fifty situations requiring a moral decision. Use the list of examples shown below for a start. Write each dilemma on a white file card, ending each with a question that can be answered *yes* or *no*. Make sure that the dilemmas are relevant to the players' ability and experience. Write *yes* on eight colored file cards and *no* on eight additional cards of the same color. Write *maybe* on four additional colored cards for a total of twenty response cards.

Sample student dilemmas:

> A friend confides that she stole a felt-tipped marker from another student. Will you tell your teacher?
>
> A friend who had to go out with her parents the night before, asks to copy your homework. Do you let her?
>
> Your boy/girlfriend asks you to write a paper for him/her. You are overloaded, but are "nuts" about this person. Would you do it?
>
> You have just seen your least-admired classmate cheat on a test that you studied all evening for. Should you tell?
>
> Your brother is taking the same class from the same teacher whom you had last year. He wants an "A." Do you show him your copy of last year's tests?
>
> You receive an "F" on a progress report that must be signed by your parents. They have warned you that low grades will result in restrictions. Will you forge their signatures?

## Source

Pitts, Mark. "Values Declaration: An Alternative for Classroom Values Discussion," *The Clearing House* v61 n4 Dec 1987: pp. 169-171.

A classmate whom you don't like very much hits you for no reason. Do you hit back?

You forgot your lunch ticket. While going to lunch, you see a ticket on the floor. Do you use it?

The principal calls you in to ask you if you saw your best friend fighting in the hall. You know you were the only uninvolved witness, and that your friend was fighting. What do you say?

You ride your bike across town to get a record album on sale for $5.99. The store is out of that record, so you buy another one for $10. As you leave, you notice that the clerk charged you only $7.99. Do you say anything?

## Rules of the Game

The purpose of the game is to encourage players to commit to values they are willing to discuss and defend. Although the rules below will work fine, players are encouraged to change the rules if that will increase the value of the discussion. One example of rule adjustment is explained later, but the standard game can be played as follows:

1. Shuffle the white dilemma cards and distribute five to each player.
2. One player reads a dilemma card.
3. Once the card has been read, all the players select a response, either *yes*, *no*, or *maybe*, from their pack of colored response cards.
4. The dilemma reader then picks a player whose written response he or she believes will match the response printed on the response card that he or she has chosen.
5. If the other player's response is not the same as the one on the reader's response card, then the reader must draw another dilemma card, and the next player continues the game. If the reader has guessed correctly, he or she puts that dilemma card on the bottom of the deck of dilemma cards, does not choose another dilemma card, and the next player continues the game. The winner is the first person to run out of dilemma cards.

## An Alternative Version

For additional challenge, you may abandon the response cards and change the rules, beginning with rule three:

3. Each player begins the game with ten points.
4. The reader announces his/her response, and names the value or principle on which that answer is based.

5. Each other player, beginning with the player to the reader's left, is asked to say "agree" or "challenge." If all players say "agree," the reader is awarded two points. Players who choose to challenge must state the value or principle underlying their challenge, and briefly support their reasons for the chosen value's being more important than the one chosen by the reader.
6. The reader briefly defends the value chosen as the basis for his/her answer.
7. At that point, the uninvolved players vote for the reader or the challenger. The winner is awarded two points, and the loser has two points subtracted.
8. Players whose point total falls below zero need comforting! The winner is the first player to reach twenty points.

Whichever way you play the game, leave plenty of time for discussion. The point of playing the game is neither to win nor lose, but to have fun clarifying—and that may mean attacking and defending—values.

## Results/Benefits

Communities, whether they are schools, towns, or classrooms, depend heavily upon local values in establishing rules and setting community goals. The discussion encouraged by playing values games is a helpful first step in defining the values that teachers and students have in common.

Comments/Notes:

## *"How Do I Find Out about My Values?"*

# Values Clarification through Writing

**Source**

ED 246 482

Duke, Charles R., ed. *Writing Exercises from "Exercise Exchange." Volume II.* National Council of Teachers of English, Urbana, Illinois, 1984. 347 pp.

## Brief Description

A writing assignment that asks students to define and analyze specific values in their lives.

## Procedures

Present your students with the ten values of freedom, peace, sincerity, social success, faith, wealth, happiness, love, health, and friendship. Have them individually rank the values, and then rank them again with a partner, arriving at a composite which both students agree on. Students then list their composite rankings on the chalkboard. If available, rankings from previous or other classes can add to the discussion. Engage in a class discussion:

- How did you and your partner arrive at your decisions?
- Were certain values easier to rank than others?
- What role did compromise play in the composite ranking?
- Did you and your partner trade off the placement of one value for another?
- Were there instances of quick and easy agreement? Why or why not?

They are to discuss the following questions:

- How do I determine whether a concept is of value to me? How do I arrive at this decision?
- Did I devise this value on my own or was it socially constructed and transmitted to me through cultural, political, and religious institutions?
- What are my top three values? Why?

## Results/Benefits

The negotiation and discussion stimulate application of value concepts to everyday life, career, family, and social concerns. Students evaluate personal judgments in relation to specific times, places, and other environmental and cultural influences.

*Finding Out about My Values*

# Discovering Individual Story through Autobiography and Literature

**Source**

Margaret Dodson

## Brief Description

Presents a structured series of autobiographical writing activities and a method of analyzing favorite stories. Activities are designed to lead students to an understanding of their own individual life stories.

## Objective

To facilitate self-knowledge as a first step towards empathy for people with different beliefs and values.

To examine favorite stories as a way to discover one's personal narratives, values, and beliefs.

## Procedures

### Autobiographical Writing for Self-Discovery

Read "The Stories We Live By," by Sam Keen (*Psychology Today*. December 1988: 44 [22]) for background information. The autobiographical writing activities that follow are adapted from Keen's work with Joseph Campbell on the college lecture circuit. Introduce the activity to students, explaining that learning about our own beliefs helps us to understand the belief systems of other people, just as learning about theirs helps us clarify our own. Spread out each of the steps of the numbered exercises into worksheet form. If possible, load the assignment sections onto students' computer disks, and have them complete the work using as much space as necessary.

I. **Who Am I?**

- Begin with your "official" story, the one you habitually tell without thinking. Imagine that you are sitting beside a stranger on a bus. Introduce yourself using a single word or short phrase that accurately characterizes you. Repeat the introduction ten times, writing down your choices using the words *I am* at the beginning of each item, and completing the sentence with a different predicate. Example: "I am *a student*."

- Now analyze your statements. How many have to do with school? family? personal characteristics? What does your analysis show about your values?
- Write a brief paragraph describing who you are in relation to the roles listed above and your analysis of them.

### II. What Is My Individual Story?

- Take a close look at your individual story by making a summary of your life's main events. Make an outline of your autobiography. How do you divide the times and events of your life?

Students using computers will enjoy applying the outline feature of the word processor. If they need help, give your students a sample outline featuring an imaginary character.

### III. Who Are the People in My Life Story?

- List the names of several people who have had a strong influence on your life. Write a sentence or two describing how they have been important in your life.

Suggest an appropriate minimum number of people, but encourage your students to include anyone who has been important.

### IV. What Happened to Me?

- Imagine that the story of your life is to be published, and the five most important events will be illustrated. Think of five times when something happened that made a difference in your attitudes or way of thinking. Draw the five pictures, each one illustrating one of the events. Then write a sentence-or-two caption at the bottom explaining what is happening.

### V. Title That Story!

- Design a title for your life story that will give the reader an interest in who you are, and that will reflect a little bit about the contents of your life story.

### VI. One Time I . . .

- Choose one of the pictures from exercise IV and write about the event. Tell what happened and explain how that changed your attitude about your life, your beliefs, and your expectations about the future.

## Researching Personal Mythology

**Have students brainstorm a class list of personal values. Then have them rank order the list individually. The following list is adapted from *Writing about Literature* (Kahn, Walter, and Johannessen, NCTE, 1984). You may present this list for rank ordering, if you prefer, or use it for reference.**

Acceptance
Achievement
Aesthetics (Love of beauty)
Altruism (Being charitable)
Approval from others
Autonomy (Independence)
Companionship
Creativity (Imagination)
Friendship
Health (Physical fitness)
Honesty
Justice
Knowledge
Love
Loyalty
Morality (Ethics)
Physical Appearance
Pleasure
Power
Recognition (Fame)
Religious faith
Self-respect
Sexual Attractiveness
Skill
Wealth

After your students have ranked their lists, lay them aside. Now have your students, as a whole class, brainstorm a list of dearly loved children's stories and popular current books/movies/TV programs. Write the choices on the chalkboard until there is a list of about twenty.

Organize the class into small groups.

- Compare your list of ranked values with the content of the stories you have chosen.
- Watch for values embedded in opinions expressed by story characters.
- Decide which values are "pushed" or emphasized in each story.

When your students realize that values are embedded in opinions, prompt a discussion of the importance of opinion as a factor in personal decision-making.

Students may also be able to see that their perceptions are influenced by their values. Considerable self-revelation occurs as students understand how their own values predispose their taste in, and interpretation of, popular literature.

Storied characters alive in literary texts express their own values independently of the reader. At the same time, each reader brings his and her own personal philosophy to the text. Readers perceive values in texts differently, depending on their own values.

Tabulate group totals into class totals to achieve a class ranking of the values as expressed in, and about, the chosen stories. Make a new list of the values by rearranging the order to reflect the whole group's expressed values.

- How does the new, class ranking of values compare to your own personal ranking?
- How do your values differ from the group?
  How are your values similar to the group's?
- What have you learned about your values?

## *Results/Benefits*

Students become more accepting of the social reality that most human behavior is based on belief systems that are learned unconsciously and not easily abandoned. Students recognize and accept cultural variety with less fear and more empathy.

Comments/Notes:

### *"How Do I Find Out about My Values?"*

# Values Clarification through Autobiographical Writing

## Brief Description

Presents a one-week unit using a series of values clarification exercises to free students from dull and impersonal writing styles.

## Objective

Through self-discovery, students learn to "abstract from the ground up" (Moffet), writing autobiography that will eventually lead to writing effective exposition.

## Procedures

Fostering a supportive classroom atmosphere, participate along with your students in the following values clarification exercises. The following numbered exercises are taken from Simon, How, and Kirschenbaum's *Values Clarification* (1978). The activities develop self-understanding, culminating in an autobiographical essay.

1. Begin by having everyone make name tags with three *_ing* words that describe individual personality characteristics. Beginning with the teacher, have everyone explain to the group how the *_ing* words he/she used fit him-/herself.
2. Strategy #18: Complete these two sentences: "I feel best when . . . ." and "I feel worst when . . . ." Give students five minutes each in a small-group setting to explain their sentence completions. Follow these rules:
    - Focus your attention solely on the speaker for his/her time period.
    - Give positive reinforcement to the speaker.
    - Limit your attempts to understand the speaker's reasoning to specific questions that will help the speaker clarify his/her position.
3. Strategy #34: Ask students to imagine what they would have inside their own, private magic box which can assume

## Source

Hayes, Mary F., ed., and others. *Teachers at Work: Articles from the Ohio Writing Project.* Miami University, Oxford, Ohio, 1983.

any shape or size and contain anything, real or abstract or imagined.

These items may include literally anything—a pencil that never needs sharpening, the truth, a book of wise sayings, a tropical paradise, a gold ring, a pony. Have students explain their choices, giving reasons that relate to their visions of self and life in general.

4. Strategy #78: Students list the contents of a suitcase they would take to a strange land; then they write a paragraph in explanation of their choices; then the class reads the lists and paragraphs, and discusses the implications.
5. The final essay is to be a description of who the student believes himself/herself to be. Emphasize that personality is multifaceted and that memory reconstructs bits and pieces of the past that connect ultimately to the continuous structure of one's whole history. This helps students see that autobiographical writing presents *a* self—not *the* self—a self *partly* remembered at *this* time. Any one essay, therefore, describes, but does not limit or define, the whole personality.
6. Strategy #47: Draw your own coat-of-arms. Filling each of the six areas of a coat-of-arms requires self-revelatory symbols or words, according to the following instructions:
   - Draw a picture or symbol showing your greatest personal achievement in the past.
   - Write a motto that you live by.
   - Draw a picture or symbol showing the greatest difference between yourself last year and yourself this year.
   - Represent in words or symbols your greatest personal failure to date.
   - If you died today, what three words would you want others to say about you?
   - What thing, value, or response do you most want from others?
7. Strategy #56: Each student writes his or her own obituary.

Confer with students while they are writing their *Strategy* papers. *Acceptance* is your major response, a positive attitude that stimulates students' writing by freeing them to speak openly.

## Results/Benefits

Students show great improvement in being able to state clear self-description in their writing. A link between the comprehension of self and the understanding of literature emerges from the increased understanding of the nature of memory and personality. Self-understanding leads to sharper insight into literary characters and to better expository writing.

Comments/Notes:

# Ethnic Literacy through Reading and Literature

**Source**

ED 274 993

Fleming, Margaret, ed. *Reading, Writing, and Adolescents.* Arizona English Teachers Association, Tempe, Arizona, 1983. 181 pp.

## Brief Description

Suggests reading themes and sources for developing multi-ethnic literacy through resource books, folktales, and biographies.

## Objective

To allow members of ethnic groups to study their own roots in the classroom while fostering mutual respect for the meaning and relevance of cultural heritage.

## Procedures

The basic assumptions of this approach are that similarities among peoples are to be emphasized and differences appreciated. More than one source needs to be consulted on any one ethnic group. Place greater emphasis on individuals than on the groups themselves.

Identify the ethnic groups represented in your class, and plan the lessons around them.

### Resource Books

Select books that are accurate, interesting, and empathetic.

Provide a classroom library that has materials such as these:

> *Picture Map Geography of Western Europe* (New York: J. B. Lippincott, 1967.)
>
> Vernon Quinn, *Picture Map Geography of Mexico, Central America, and the West Indies* (New York: J. B. Lippincott, 1965.)
>
> Ronald P. Grossman, "In America" series, which has volumes on almost every ethnic group in America (Minneapolis: Lerner Publications).

After the class has been introduced to the ethnic groups to be studied, select follow-up activities as desired.

- Bring an article about people of the ethnic group you studied, and report on them to the class.
- Bring to class photographs of family and/or friends when they first came to this country. Prepare a written explanation to exhibit with the photograph.
- Imagine that you are a person in the picture and tell about your first impressions of America.

Have students read memoirs about the early experiences of ethnic groups. Linda Heller, *The Castle on Hester Street* (New York: Jewish Publication Society, 1982) and *Girlhood Memories of the Civil Rights Days* (Morrow Quili Paperbacks, 1980) are excellent memoirs from the Jewish experience.

Other ways to learn include the following:

- View filmstrips.
- Develop a timeline about the waves of immigration into the USA.
- Prepare a chart about the ethnic composition of your school and community while researching special services for newcomers.
- Prepare a class mural on the "American Mosaic in the Making."
- Plan and sponsor a multi-ethnic cultural festival.
- Identify local and state political leaders and their ethnic traditions.
- Interview ethnic group members.
- Identify ethnic backgrounds of geographic names.

## Folktales

Select several themes for storytelling and analysis. Have your students read stories on particular themes as told in various ethnic groups. For example, "Cinderella" can be found in French versions, the German "Ash Maiden," Neopolitan "Cerentola," English "Tattercoats," Russian "Vasilisa the Beautiful," and Native American "Little Burnt Face."

**Comments**

If the class is largely of a single ethnic group, balance the activity by selecting other groups for study with whom your students will likely come into contact later in life.

| | |
|---|---|
| **French:** | Perrault, Charles. *Cinderella*, New York: Scribner, 1954. |
| **German:** | Grimm Brothers. *Grimm's Fairy Tales*. New York: Follett, 1968. |
| **Neapolitan:** | Haviland, Virginia. *Favorite Fairy Tales Told in Italy*. Boston: Little, Brown and Co., 1963, 3-19. |
| **English:** | Steel, Flora Annie. *English Fairy Tales*. New York: Macmillan, 1962. |
| **Russian:** | Whitney, Thomas P. *Vasilisa the Beautiful*. New York: Macmillan, 1970. |
| **Native American:** | Arbuthnot, Mary Hill. *The Arbuthnot Anthology of Children's Literature,* revised edition. Scott Foresman, 1961. |

### Biography

Key figures involved in a theme such as "The Search for Freedom and Civil Rights" make a fine focus for learning.

The following books show that sturdy individuals have contributed to our heritage.

> Philip Sterling and Rayford Logan, *Four Took Freedom: The Lives of Harriet Tubman, Frederick Douglass, Robert Smalls, and Blanche Bruce* (Garden City, New York: Doubleday and Co., Inc., 1967)
>
> Annie E. S. Beard, *Our Foreign Born Citizens* (revised edition, New York: Thomas Crowell, 1968.)

Follow-up activities include preparing projects on the contributions of individuals important in politics, music, art, architecture, theater and entertainment, and business and management.

## *Results/Benefits*

Students learn pride in themselves and their own ethnic heritages while learning about the many contributions made to American life by individuals from a wide range of ethnic backgrounds. In America, *everyone* is a member of one ethnic minority or another.

## "How Do I Find Out about My Values?"

# Ask Yourself Thoughtful Questions

## Brief Description

Provides a comprehensive set of questions to stimulate student thinking and to make sense of several reflective approaches to values education. Improves teacher planning and questioning techniques.

## Objective

To lead students to consider a wide range of data relevant to a situation before making a values decision.

## Procedures

Select literature or other material to be used. Then select appropriate questions from the following list. Present the topic to students followed by the questions to stimulate thinking about values-related topics, particular cases, positions, or dilemmas. Questions may be used in any order.

- What are your feelings and thoughts about the situation?
- What do you think the other people involved are sensing?
- How will the response(s) you are considering affect your own goals?
- How will your response(s) affect the goals of other people?
- What about your own values?
  Is (Are) your response(s) in conflict or accord with others?
- How will your response(s) relate to, and affect, the values of the other people?
- Review the nature and reality of the situation.
  What are the facts? Are you viewing the situation accurately?
- Consider an analogous situation.
  Can you think of a similar situation?
- What are the alternatives?
- What are the consequences?

### Source

Wideman, Ron, and others. "A Relevant Considerations Approach to Reflective Values Education," *Education Canada* v20 n4 Winter 1980: pp. 13-19.

- What are some principles that might inform your situation?
- Has anyone ever given you advice that might apply to this situation?
- How have you behaved? Think about your actions so far.

Three additional structures can lead students into further considerations.

**The Role-Exchange Test**

- Would you be willing to exchange places with the most *disadvantaged* person in the situation? If not, then something may be morally wrong with your response.

**The Universal-Consequences Test**

- What would happen if everyone chose the same decision, course of action, or response that you have chosen? Would the result violate the principle that all people should be treated with equal respect and dignity?

**The Analogous-Cases Test**

Before this test can be applied, students must have established what the underlying principles are for their responses. Ask a series of *Why?* questions to identify the principles. Prepare and ask questions that present *similar value conflicts but with different circumstances*, with the following implications:

- Would it have made any difference if the person in authority (police officer, referee, parent, etc.) had not seen the event?
- Would it have been different if the other person involved had been a friend of yours?
- Would it have been different if the offense had happened before?
- Would it have been different if you had had more strength than the opponent?

## An Example for Younger Students

Use the list of relevant questions to build units of study. A third-grade teacher whose students are not very aware of their own feelings and who do not consider the feelings of others when making decisions, might choose the book *Alexander and the Terrible Horrible No Good Very Bad Day* to read to the class.

### Comment

When teaching literature, select the questions that fit given characters or situations. Discuss or have students write responses. Then shift the focus of the questions by asking students to decide what their own personal responses would be in similar situations. Select and use relevant questions to improve any values-related discussion or activity, such as random ordering. Decide what questions are relevant to the problem, what questions are already covered, and what questions need to be added to ensure that students will make other relevant considerations. Use a fictional first-person narrative or an argument or persuasive writing assignment to provide closure. Holding debates, collecting materials, preparing collages, or writing poetry would also be effective.

- What things happened to Alexander that made it a horrible day?
- How did Alexander feel?
- Think of similar things that have happened to you.
- How did you feel when they happened?

Have your students draw pictures of things that have happened to them that they don't like. Encourage them to think about what they have learned: Ask them to finish the sentence, "I wish. . . ." These responses can be shared with the class, if their authors agree.

Have students write out a list of negative events over a specified period of time.

- Make a list of things that happened to you that you don't like.

When the lists are finished, ask students to consider the following:

- Think about what really happened.
  Do you have the facts straight?
- What did you do in response to the event?
- What were the consequences of the way you responded?
  What could you have done differently?

## An Example for Older Students

Build a unit of study by selecting relevant questions and arranging them to organize an in-depth analysis of a values-related topic.

For grade-11 students, a unit of study on the "Third World" might be organized as follows:

1. Global inequality of wealth:
   - What are the facts about wealth distribution around the globe?
2. Starvation in the Third World:
   - What are the consequences of letting conditions continue in which large numbers of people starve?
   - What would happen if food were distributed differently?

3. Student Reaction:
   - How do you feel about unequal wealth? How do you feel about starving people? How would you feel about giving up enough income so that no one would starve? Now, what do you *think* about these questions?
4. Third-World Reaction:
   - How do you suppose the poor people in the Third World feel about the situation? Do the rich people in the Third World feel or think differently from poor people about poverty and starvation?
5. Alternative Solutions:
   - What can you do about the problem as an individual? As a group?
   - What advice have you received in the past that might be relevant to solving this problem?
6. Probable Consequences:
   - What are the probable consequences of the alternative solutions?
7. The Ethics of Choice:
   - What important principles should govern our choices?

## Benefits/Results

The relevant-considerations approach can help teachers who are beginning to learn about reflective-values education to get a grip on what appears to be a confusing and complex endeavor. The approach helps to avoid the twin traps of moral relativism and moral authoritarianism.

Comments/Notes:

## *"How Do I Find Out about My Values?"*

# Six Novels as Parables

## Brief Description

Presents six short novels for class discussion that all imply a strong, simple lesson concerning human nature. In each, the main characters are young people coping with an intensely painful problem.

## Objective

All students read novels that are a representative sample from four English-speaking countries: two are American, two Canadian, one British, and one Australian.

Students study one novel, *The Pearl*, individually in depth, and five others in small groups.

## Procedures

You will need a class set of the core novel, *The Pearl*, and five or six copies of the others:

*Copper Sunrise* by Bryan Buchan (Scholastic-Tab Publications)

*Julie of the Wolves* by Jean Craighead George (Harper and Row)

*Luke Baldwin's Vow* by Morley Callaghan (Scholastic-Tab Publications)

*Walkabout* by James Marshall (Penguin)

*Lord of the Flies* by William Golding (Faber and Faber)

Begin *The Pearl* by reading aloud "The Parable of the Good Samaritan," Luke 10:20-37. Discuss what a "parable" is in the Bible. (Biblical scholars disagree on the nature of parables; so, probably, will your students.) Then read the following quotation from John Steinbeck: "If this story is a parable, perhaps everyone takes his own meaning from it and reads his own life into it."

- After you have read *The Pearl*, judge for yourself whether or not it can be called a parable.

Read the book aloud for four sessions. Explore with your students the responses that Steinbeck's story draws from them as readers.

### Source

ED 210 698

Stevens, John H. "Six Novels as Parables: A Literature Unit for Grades 9-10." Paper presented at the Annual Meeting of the Canadian Council of Teachers of English, 1981.

**Comment**

Because many young students remember only the poverty and trickery in *The Pearl*, emphasize the positive aspects of family, religion, self-respect, and the will to survive that characterize Kino and Juana's behavior.

### Session 1: Coyotito is stung by the scorpion.

- What does the scorpion incident add to our knowledge of the way Juana and Kino divide authority in the family?
- Kino doesn't say much, but he's a man with strong emotions. How does this incident bring out that quality?

### Session 2: The brush-house people go into town to the doctor's house.

- Why do you suppose Steinbeck puts the church beggars into this part of his story?
- The Spanish town differs from the Indian village. How?

### Session 3: The narrator describes the doctor.

- How does Steinbeck want us to feel toward the doctor? How do you know that?
- What would you say is the doctor's attitude toward religion?

### Session 4: The doctor reacts to the plea for help.

- The doctor's dialogue with his servant confirms our impression of him. What words in particular?
- Think back through the whole chapter. What indications does Steinbeck provide to make us aware that Kino is a deeply emotional man?

Form groups of four students, each group to be responsible for a written and oral presentation on one of the following topics for one of the five chapters of *The Pearl*.

- A brief resumé of the action in the chapter
- An account of relations between Kino and Juana
- An analysis of Steinbeck's description of nature
- A brief explanation of what gives the chapter its chief interest

Have students read the rest of the novel. Other topics for further investigation in *The Pearl* include the following:

1. Attitudes toward religion and the supernatural
2. Animal imagery
3. Irony

4. The element of suspense
5. The relationship of Juana and Kino
6. Contrasts
7. Attitudes toward the pearl of the world

## The Five Other Novels as Parables

Introduce the five other novels to the class. Each of the novels may be read as a parable whose meaning students will discover as the unit progresses. Organize the reading of the novels by setting deadlines, distributing suitable study guides, planning several days for whole-class discussions and student presentations, and assigning desired writing exercises. Study guides might focus on the following:

*Introduction*: Title, author's intention, setting in time and place, initial conflict, and central characters.

*Design in the Novel*: Main storyline; flashbacks; subplots; conflicts; climax or major turning points; images, settings, ideas, and scenes that are repeated and evoke associations.

*The Central Character(s) and Secondary Characters*: Motivation, personality traits (helpful and hindering), supporting and opposing characters, the central characters' decisions and consequences, the reality of the characters as personalities, characters with whom students identify, and characters who change during the novel.

*Themes*: Major themes, comments made in the novels on the themes, comments that are direct or indirect, the author's comments about life or people, attitudes toward life, personal touches for the reader, themes of social significance.

*The Ending*: Changes in the main character(s), relation of character changes to "messages" of the novel, motifs, loose ends. Agreement of the reader with the ending: Is it right? just? otherwise?

*Overview*: Special techniques, unjustified or unnecessary elements, merits of the book, weaknesses. Is the novel one you would recommend to a friend?

# Individual Ethics and Personal Morals

## *Individual Ethics and Personal Morals*

# Story as an Adventure for the Teenager: The Odyssey

## Objective

To show students that Homer in *The Odyssey* dealt with issues of dignity and honor that are relevant to their own personal experiences, home situations, and goals.

To emphasize the personal qualities of initiative, endurance, and lonely leadership.

## Procedures

### Introduction

Before they read, involve students in the issues in *The Odyssey* by raising questions relevant to their experiences and the issues in the book.

- Do we stay at home or go out into the world?
- What if your father had gone away to war years ago and had never come back?
- Should the boy in this story, whose father did go away to war and has not returned, go to find him or stay at home and help his mother who is having difficulty keeping the house together?

Describe the rough island where the boy lives, and the suitors who are trying to get the mother to remarry and thereby get their hands on the farm.

### Reading and Discussion

Read the story aloud (*Odyssey*, Penguin edition) continuing the process. Students will begin to ask questions.

- Where was his dad all this time?
- What was the dream woman's name?
- What is the name of the youth?

### Source

Finnegan, Agnes. "Story as Adventure for the Teenager," *Use of English* v26 n1 1974: pp. 9–11.

**Comment**

Showing pictures of Ithaca today would fire the imaginations of the students.

When students realize that the story is in a far-away place and/or time, show them where Ithaca is, explaining that they can still visit there.

Discuss how certain basic difficulties and conflicts confront all youths, regardless of time and place.

Thinking about Circe can lead to a discussion of the "female menace" and problems that the students have with women in their own lives.

## Assignments

Have students write letters as if they were Telemachus writing to his absent father. Students will generally try to persuade "Dad" to come home for a variety of reasons that may include their own personal reasons.

Have students draw or paint pictures of subjects in which they are interested: Cyclops, Odysseus clinging to his overturned boat, and Calypso.

Suggest that someone compose words to a popular song celebrating the endurance of the hero. Invite an in-class performance by the bard.

Other activities include mime; role-playing; a dramatic presentation; songs of love, combat, the sea, fear, or hope.

## Results/Benefits

By talking through the issues with students as they read the story, many students who are traditionally unsuccessful and disinterested in class materials become involved. They grow in self-knowledge and the ability to relate to others.

Comments/Notes:

*Individual Ethics and Personal Morals*

# Hamlet, After Magritte, and "The Key of Dreams"

## Brief Description

Presents introductory activities that prepare students to grapple with the true complexity of Hamlet's dilemma. Shows how appearance and reality overlap such that they can be understood only as extensions of socially constructed knowledge and individual belief.

### Source

Sherlock, Stafford. "An Approach to Hamlet,'" *Use of English v37 n2 spring 1986: pp. 43–46.*

## Objective

Students learn the subjective nature of interpreting reality by trying to draw conclusions from surreal visual clues.

Students relate Hamlet's confusion with appearance/reality to Magritte's dream-like vision.

Students realize that individual versions of reality are suggested through sensations and interpretation based on prior experience and perception.

## Procedures

Students will need to read Tom Stoppard's play *After Magritte* and an account of Magritte's painting "The Key of Dreams" (John Berger, *Ways of Seeing* [Penguin, 1972]: pp. 8-9). Make a reproduction of the painting available for viewing.

1. Have your students read the play, reacting to the sets and attempting to "make sense" of the scenes. For example, in scene one, Mother is lying on her back on the ironing board, Thelma is in a full-length ball gown, Reginald is standing on a wooden chair, and the Police Constable is gazing in through a window at the other three characters. From this setting, students see that myriad interpretations of what is going on will occur as individuals try to impose meaning on the scene.
2. Use the Berger reading and the Magritte painting to suggest that "the way we see things is affected by what we know or what we believe." (Berger)

3. Have your students read *Hamlet*, relating the above experiences to key passages that dwell on the appearance-*versus*-reality question. A simplistic dichotomy, real/unreal, does not represent true human experience.

   For example, early in the play, Hamlet is sure of himself in his reply to the queen, "Seems, Madam! Nay, it is. I know not 'seems'." Later, however, Hamlet has begun to doubt: Is the ghost really his father? "It may be a Devil." Hamlet becomes confused: "There is nothing good or bad, but thinking makes it so." Thus he attempts to impose a definition of reality on what he perceives, just as the students have done on the trappings of the play and painting.

   Extending the comparison reveals how, "uncertainty, once created, will not stay outside the walls of our realities, but threatens their very foundations." (Sherlock, p.45)

4. Conclude the activity by pointing out the realities in the Stoppard play—how there are true and false interpretations of appearance. The one-legged, white-bearded football player is only a man with shaving foam on his face. Relate this to the conclusion of Hamlet where evil may be politically real, "Something *is* rotten in the state of Denmark" and "There's a divinity that shapes our ends/Rough hew them how we will."

   - Has Hamlet finally discovered reality, or has he given in to the strongest and most seductive appearance of all?

## Results/Benefits

This approach motivates students to see how *Hamlet* reflects the complexity of life and parallels modern dilemmas.

Comments/Notes:

## *Individual Ethics and Personal Morals*

# Clarifying Values through Teenage Problem Novels

## Brief Description

Presents two strategies for clarifying values through novels. The example novels are *Mr. and Mrs. Bo Jo Jones* by Ann Head, *My Darling, My Hamburger* by Paul Zindel, and *A Girl Like Me* by Jeannette Eyerly. All three deal with the dilemma of pregnancy facing unmarried teenage couples.

## Objective

To help students face conflicting emotions—fear, self-doubt, compassion, and all kinds of anxieties.

To help students verbalize strong feelings.

To encourage students to develop their own thoughts and feelings without a moralizing influence.

To encourage teacher/student communication.

## Procedures

Develop and use a list of *Value Questions* designed for clarifying students' ideas. For these novels, the topics might be *Sex and Pregnancy*, *Marriage*, *Family Relationships*, and *Education*. (All four *Values Questions* handouts and the *Values Sheets* described next are in the original source and are available through ERIC.) The *Sex and Pregnancy* handout is given below as an example.

### Sex and Pregnancy

1. Why do so many young girls become pregnant during the early years of high school? Ought something be done to keep this from happening? Why or why not? If so, what might be done?
2. Is there a difference between sex and love, between "loving" and "being in love?" Explain.
3. Read an article, poem, novel, or anything else on love. Tell about it. Bring to class for discussion an article, poem, novel, or anything else that does not show love. Be prepared to tell why you think this item does not show love.

### Source

[ED 225 148]

Holmes, Ken. "Clarifying Values through Popular Teenage Fiction: Strategies for Use with Problem Novels." In Matthews, Dorothy, ed. *Popular Literature: Its Compatibility with the Basics.* Illinois Association of Teachers of English, Urbana, 1983.

4. Girls only! What is a boyfriend? What kind of a boy do you want for a boyfriend? What would you do to keep him happy enough to be your steady boyfriend?
5. Boys only! What is a girlfriend? What kind of a girl do you want for a girlfriend? What would you do to keep her happy enough to be your steady girlfriend?
6. What does "going steady" mean to you? Discuss the pros and cons of going steady. Under what conditions would you want to go steady?
7. Do you believe in "sex before marriage?" If so, in what circumstances? What are some of the consequences that you might possibly face?
8. What is "safe sex?" Does making sex "safe" change the morality and values involved? If not, why not; if so, how so? What should you do if you (or, in the case of boys, your girlfriend) becomes pregnant? Would you consider marriage? Abortion? Giving up for adoption? Why or why not?
9. Write about a date, real or made up. Where? Time you left? Things done? Time you came home? Any problems?
10. You are a girl (boy), age 17, in high school, and you (your girlfriend) are (is) pregnant. Describe your feelings and the reactions of your friends, parents, relatives, teachers, boyfriend (girlfriend).
11. What does "morality mean?" Are we experiencing a "New Morality?" Is it good or bad or about the same?

For each novel, develop and use a list of questions to be called a *Values Sheet*. Focus on the different situations and the characters' responses in each novel, but develop the questions around a single issue, problem, or dilemma that arises because of conflict. These three novels focus on different responses to teenage pregnancy. Mr. and Mrs. Bo Jo Jones choose to marry, and they stay married, even though a miscarriage occurs. In *My Darling, My Hamburger*, an abortion resolves the situation. In *A Girl Like Me*, the baby is born and given up for adoption. The *Values Sheet* for *My Darling, My Hamburger* is given on p. 59 as an example.

Provide students with varied methods of response to the questions. Have students answer in writing, the questions that are personally important. Promote oral discussion. Students may draw from a box a slip of paper on which is written one of the statements. The issue thus brought up can then be addressed, either orally or in writing. Students can form teams and prepare a forum. Round-robin discussions can be held with discussion leaders remaining in one place and other students moving from group to group.

**Comment**

Even though these novels do not have "contemporary" copyright dates, they remain very popular with teenagers.

Students will also benefit from researching and/or reading a *fact sheet* providing current information about the issue in the novel(s), in this case, on teenage pregnancy.

## Value Sheet: My Darling, My Hamburger

Think about what happens in the novel. Think about Maggie and Dennis, Sean and Liz. Think about Liz's pregnancy, abortion, and dropping out of school. Go back over all that happens in the novel, and consider the following:

1. What problems are brought out in My Darling, My Hamburger?
   Which of the problems is of greatest concern to you?

2. Think of all the different possible ways that there were to solve, or cope with, this problem. List them.

3. Which of these alternatives do you think are better/best solutions to the problem? Is that the way the problem was handled in the novel?
   Do you agree with the final solution?

4. Have you had this problem in the past, or do you know someone who did? What decision was reached?

5. What were the consequences of the decision?

## *Individual Ethics and Personal Morals*

# Ethan Frome: *An Avoidable Tragedy*

**Source**

ED 250 714

Shackelford, Lynne P. "Hawthorne's *Scarlet Letter*: A Paradigm for Discussion." *Literature: News That Stays News: Fresh Approaches to the Classics. Classroom Practices in Teaching English, 1984*. National Council of Teachers of English, 1985. pp. 113-116.

## *Brief Description*

Students decide which character bears the greatest responsibility for the tragedy in *Ethan Frome*.

## *Objective*

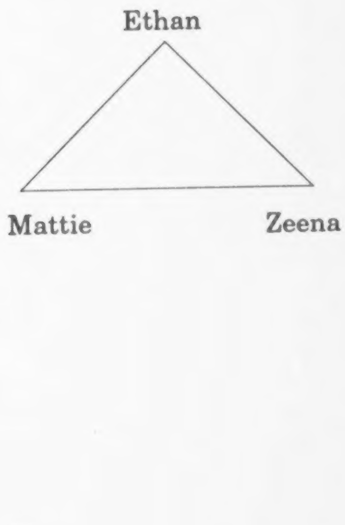
Students develop a clearer sense of values by deciding whether to hold a character responsible for the tragedy, by realizing that personal decisions may adversely affect the lives of other people, by recognizing that family commitments should be taken seriously, and by using literary proofs in persuasive argument.

## *Procedures*

The entire lesson takes two-to-four weeks, depending on how long it takes the students to read the book. Allot three-to-four days for the final activity and paper writing.

Have the students read *Ethan Frome*. Explain the structure of the book. Introduce the time period in relation to the strength of family, social unacceptability of divorce, and the possibility of isolation without electronic communication. As appropriate for your class, monitor the reading of the book.

Begin the final activity by drawing a triangle on the chalkboard and placing Ethan's name at the apex with Mattie and Zeena's names at the other two corners. Distribute the three handouts, one at a time. (See pp. 62-63.) Have students discuss them, first in small groups and then as a whole class. Focus the students' comments on the following:



### #1: Motivation

Discuss the characters' motives, examining how they fused together for both practical and emotional reasons. Allow, encourage, and clarify comments on whether sexual love and passion are acceptable outside of marriage, and on the questionable viability of a loveless marriage.

### #2: Secrecy and Confession

Discuss the issues of secrecy and confession. Zeena's sin of feigned illness is known, at least to Ethan, while Mattie and Ethan keep their feelings secret. This duplicity further entangles them in a web destined to lead to failure. Raise the question of motivation again. Would society have accepted a confession from either Mattie or Ethan, and forgiven them? Were they trapped or did they trap themselves?

### #3: Morality of Choices

Discuss the morality of the characters' decisions and the consequences of illicit romance. How does *helpmate* more clearly describe the role of husband and wife in this setting than it does today? Explore Ethan's sense of responsibility as Zeena's husband and Mattie's uncle. Consider Zeena's remarkable recovery after the suicide attempt, for it suggests that her hypochondria was an earlier means of seeking attention and control. Consider why Mattie chose Ethan over romance with, and possible marriage to, an eligible male.

## *Paper Assignment*

Ask your students to write a paper fixing the responsibility for the tragedy on the character who, they think, could have most easily taken action that would have stopped the tragedy from occurring. Have them support their decision, using quotations from the text, explaining the action that should have been taken, and concluding by stating the lesson implied in the book.

## *Results/Benefits*

While many may see *Ethan Frome* as a depressing story, discerning and placing responsibility for the tragedy releases students from the fatalism that results when unexamined love ends badly. Students realize that moral decisions can result in satisfaction and self-respect while averting painful helplessness.

### Comment

Students intensely dislike the mere suggestion that Ethan should have honored his commitment to Zeena and encouraged Mattie to date Dennie Eady, yet this would surely have demonstrated greater love than the suicide attempt. Students may also need help to see that Mattie is weak and *economically dependent* on Ethan and Zeena. There is no "social security" for her to rely on.

## #1: Motivations

***Zeena and Ethan*:**

1. Why did Zeena marry Ethan? Were her reasons selfish? Did she love him?
2. Why did Ethan marry Zeena? Were his reasons selfish? Did he love her?
3. Did either Ethan or Zeena have reason to believe that the marriage might be successful?

***Ethan and Mattie*:**

1. Why do you think Ethan was attracted to Mattie?
2. Why was Mattie attracted to Ethan?
3. Did they really love each other?
4. Did Ethan have justification for engaging in a relationship outside of his marriage?
5. Did Mattie have justification for relating to Ethan?

***Zeena and Mattie*:**

1. Why does Zeena focus her anger on Mattie?
   Does she have reason to be suspicious of Mattie?
2. Why does Zeena keep Mattie in her home as long as she does?
   How does having Mattie there support her illnesses?
3. How does Zeena make sure that Mattie will be unsatisfactory household help?
   Why?

## #2: Secrecy and Confession

***Ethan and Zeena*:**

1. Why does Ethan want to keep his disappointment with Zeena a secret?
2. Why does Ethan allow Zeena to continue her sickness game?
3. Does Ethan ever regret going along with the hypochondria? When? Why?

***Ethan and Mattie*:**

1. What is Ethan's secret dream for himself and Mattie? How does his fantasy contribute to the problem?
2. Why does Mattie protect Ethan from doing things that might reveal his feelings?
3. Is Ethan a coward, or does he have good reason for giving in to Zeena and letting Mattie be sent away? What were his other options? (See especially Chapter VIII.)
4. How does refusing to acknowledge, or discuss, their emotions affect Mattie? Ethan?
5. Why does Ethan agree to the last sled ride?
   What does he imagine he and Mattie will "fetch?"
6. How could Ethan have "saved" Mattie?

## #3: Morality of Choices

***Ethan***

1. What wrong does Ethan choose? Why?
2. Does he take responsibility for his actions? Is he a good husband? Does he care about how his actions have affected both Zeena and Mattie?
3. Is the punishment that God/fate imposes on Ethan justified?
4. How do you imagine the punishment changes his life? His character?
5. Will Ethan be rewarded for his suffering?

***Zeena***

1. Is Zeena in any way a sympathetic character?
2. Does she change as the novel progresses?
3. How does Zeena act immorally? Why?

***Mattie***

1. Is Mattie's only wrongdoing in loving Ethan?
2. Does Mattie accept responsibility for her actions?
   Does she accept responsibility for her actions as well as Ethan does for his?
3. Do either Zeena or Ethan offer Mattie any real sympathy and support before or after the accident?

## *Individual Ethics and Personal Morals*

# Morality in *The Catcher in the Rye*

## Brief Description

Presents an overview of how *The Catcher in the Rye* demonstrates the moral content of New Testament teachings from the Judeo-Christian *Bible*.

## Procedures

Define and explain the following elements of moral living as a part of the cultural heritage emerging from Biblical teachings. Have students analyze the novel to find examples of instances in which Holden Caulfield is torn between the reality around him and his ideals. Match Holden's ideals to Biblical ideals.

1. Holden believes in interacting with others in ways that demonstrate caring and respect for the rights and dignity of each individual. This is illustrated in the New Testament by Jesus' words to those who planned to stone the adulterous woman: "He that is without sin among you, let him cast the first stone." His miracles of healing and his directions to his disciples to care for the hungry, the naked, the sick, and prisoners "inasmuch as you have done it unto the least of these, you have done it unto me," also shows his concern with caring for others.
    - Examine the way in which Holden reacts to "Old Spencer" and Ackley. Also, how does he feel about the boy who commits suicide and his antagonists?
2. Family unity is a moral value questioned in the Gospels but espoused in the letters of Paul in the New Testament.
    - How does Holden feel about his family? Does he blame his mother and father for his failure? What is his motive in relating to Phoebe?
3. The New Testament teaches that not only physical adultery but even mental lust is wrong.
    - What does Holden think about having sex? Why is he so disturbed by it?
    - How does Holden behave with the prostitute?

### Source

Edwards, June. "Censorship in the Schools: What's Moral about 'The Catcher in the Rye'?" *English Journal* v72 n4 Apr 1983: pp. 36–42.

4. Jesus, reacting against the scribes and Pharisees, taught that hypocrisy is wrong.
    - Why does Holden say he left his last school before Pencey?
    - How does Holden find Pencey guilty of manufacturing a false image?
    - What does Holden find objectionable about the disciples' behavior before Jesus' death? How does Holden demonstrate loyalty?
    - Why does Holden object to the Christmas program at Radio City Music Hall?
    - Why does Holden give the two nuns $10?
5. Jesus stated that one must become like a little child before one can enter the Kingdom of Heaven. This shows a value placed on innocence and simplicity.
    - Find three incidents in which Holden is concerned about the well-being of young boys.
    - How does "the catcher in the rye" save children?
    - Why is Holden upset with the graffiti at Phoebe's school, and what does he do about it? Why does he care about a dirty word that he uses all the time?

Have students discuss the "bad" things that Holden does, and how they are related to his inner morality.

## Results/Benefits

Many students are curious as to why *The Catcher in the Rye* has been both a favorite book and the object of controversy and banning. Part of the answer lies in the nature of "good" books: They very often are controversial. Part of the answer lies in the human appeal of Holden's struggles: His misbehaviors are directly related to his morality.

Students who identify with Holden's many disappointments gain insight into their own morals and ideals. To show Holden's morality, J.D. Salinger had to show the possibility of immorality. People who object to reading *Catcher* in the schools fail to grasp the need for a balanced approach to understanding the challenge that evil presents to goodness, and the triumph of goodness over evil.

## *Individual Ethics/Personal Morals*

# Cultural Paradigms: *"The Minister's Black Veil"* and *"The Man in Black"*

### Source

Pry, Elmer R. "'The Minister's Black Veil'/'The Man in Black': Developing Cultural Paradigms," *Exercise Exchange* v24 n2 1980: pp. 33–36.

## Brief Description

Presents a way to differentiate between literature concerned with describing a unique vision of the world, and popular art forms meant to entertain. This lesson focuses on Hawthorne's short story, "The Minister's Black Veil" and Johnny Cash's song "The Man in Black."

## Objective

Students learn that most literature that becomes critically acclaimed as "classic" is written with intentions different from popular art forms such as music, TV, many movies, and entertainment fiction.

Differences in audience, artist's purpose(s), role in society, and the origin and form of texts are illustrated.

## Procedures

Students will need copies of Hawthorne's story and the text of Johnny Cash's song. A recording of the song (1971) is needed also.

Have your students read the Hawthorne story and write a single paragraph in response to these three prompts:

- As succinctly as possible, paraphrase this story.
- Why does the minister wear his veil?
- What is a "symbol"—and why does Hawthorne use one in "The Minister's Black Veil?"

Invite a few students to read one of their paragraphs aloud. Through discussion of the paragraphs, students will learn that Hawthorne's multiple explanations of the minister's purpose in wearing the veil makes the act symbolic, thus representing Hawthorne's interest in showing the ambiguity of human motivations, the complexity of the idea of sin, and the illustrative moral of the allegory.

**Comment**

"Sentiment" is thought not to be a deep emotion. Discuss the limitations of sentimental songs, stories, poems. Many students wonder why pop music, so appealing to their youthful hormones, is not of interest for critical studies.

**Play the recording of "The Man in Black." Distribute copies of the lyrics and have students write one paragraph in response to these three prompts:**

- **As succinctly as possible, paraphrase the song.**
- **Why does the speaker/singer dress only in black?**
- **Does the black clothing here become symbolic?**
  **If yes, in what ways?**
  **If not, how is the use here unlike Hawthorne's symbol?**

**The limited and concrete nature of the answers to the questions above will lead students to realize that while Cash's black clothing may be somewhat complex, it has little ambiguity of meaning. That song is less symbolically rich, for it suggests few relationships and possibilities. Have students notice especially the closing stanza of the song.**

> Oh, I'd love to wear a rainbow every day,
> And tell the world that everything's okay.
> But I'll try to carry off a little darkness on my back—
> Till things are brighter, I'm the man in black.

**Discuss the strengths of the song, including its straightforward quality and topical references. Show how the song appeals to sentiment, and acknowledge the quality of sincerity in the singer's performance.**

**Making clear that academic criticism is not necessarily better than popular acclaim in absolute terms—and certainly not in economic terms—begin a comparative discussion addressing the following topics, developing critical agenda.**

| Criteria Topics | Popular | Critical |
|---|---|---|
| 1. Intended Audience | | |
| 2. Audience Taste Satisfied | | |
| 3. Author's Purpose(s) | | |
| 4. Artist's Role in Society | | |
| 5. Text's Origins | | |
| 6. Text's Form | | |

Use the following questions for discussion to fill in the "popular" and "critical" columns. Question numbers correspond to topic numbers.

- 1. Who, apparently, is the intended audience for each of these texts?
- 2. If "Man in Black" appeals largely to sentiment—to a comparatively shallow, undeveloped, immediate emotion—what is the comparable appeal of Hawthorne's story?
- 3. What would seem to have been the authors' purposes in writing their respective works of art?
- 4. Do the two artists—in this case a writer and a singer—enjoy different status or roles as individuals in their cultures?
- 5. Where did the texts themselves come from? How do composers of music, literature, and other art select materials and structures for their creations?
- 6. How do the forms of the texts differ? Does the "aim" of the text—including intended audience or purpose—dictate something of the form that a text takes?

Explain to your students that sometimes a text seems to fit into both categories. Homer and Mozart were both quite popular in their time, and yet both have also stood the critical test of time. Explain that individual perspectives influence interpretations.

## Results/Benefits

Students learn that popularly and critically acclaimed literature are *different*, and so need to be evaluated by different criteria. Figuring out which category a work fits into, helps determine what kinds of questions one ought to ask about a text as it is being evaluated. Let the emphasis fall on the richness of symbolic literature and its capacity to reflect the complexities of life.

# Social Ethics and Political Morality

# Race and Class Tolerance

## Brief Description

Presents an easily accessible method of using values clarification to teach literature. The activity uses *A Patch of Blue* as an example of a suitable classic.

## Objective

Activities in this lesson open up classic literature's power to affirm humanity, giving insights into human motives and desires, and exploring universal themes and moral issues.

## Procedures

Use these activities after students have read a piece of classic literature. The activities involve three steps: open discussion based on lead questions, reading and reacting to specific situations or dilemmas that correspond to the issues about values in the literature, and writing about a personal experience with one of the values issues discussed.

I. Begin a discussion using two lead questions, the first one and a choice between the other two:

- What moral issue is the author addressing in this novel, and how would you handle it?
- What expectation(s) does the author have for the reader of this novel?

or

- What personal values do you identify with in this novel? Why?

Example: In *A Patch of Blue* by Elizabeth Kata (New York: Popular Library, 1961), a touching love relationship between a blind White woman and a Black man develops. The lead questions help students to recognize early in the discussion that Kata's first expectation is for the reader to learn what tolerance is, and to exercise it at all times in life. "It means freedom of thought. It does away with bigotry. . . ." (Kata, p. 42)

### Source

Mackey, Gerald. "Teaching Values and Values Clarification in the English Classroom," *Exercise Exchange* v32 n2 1987: pp. 39–41.

The lead questions prompt students to reflect upon other topics, including child neglect and abuse, race relations, prejudice, and many more. The two main characters, Gordon and Selina, become literary heroes—examples of moral modeling against all social barriers and taboos.

II. Clip from newspapers or magazines or pose new dilemmas that are examples of specific situations relating to the values issues raised in the novel. Have students read the situations and react to them.

*situation*

- Mary is not liked by Susan, your best friend, because Mary dresses shabbily. The other kids in the class ostracize Mary because she is from a poor family, and her appearance often reflects her socio-economic status. Susan, who is affluent and popular with all of the kids, wants you to dissociate yourself from Mary or sever your friendship with her. You like Susan and Mary equally, and you do not want to lose either girl's friendship.

*react*

- Using Kata's definition of tolerance, tell how you would respond to Susan's request of you, and why.

III. Through a formal writing assignment, have students compare and contrast their own earlier values decisions with ones they would make after studying the novel.

- Write about a time when you should have exercised tolerance for someone or something, but you didn't. Tell how you would handle the situation today after having studied the novel.

- Write about a time when you had to make a moral decision that affected you or someone else. How did this decision help you to clarify your own values and beliefs? How would you handle that same situation today?

## Results/Benefits

In studying the classics, students are studying the values of human life. "Whether embodied by the teacher or embedded in the curriculum, human example is a major mode of moral education for the young." (Kevin, Ryan. "The New Moral Education," *Phi Delta Kappan*, 1986, November, p. 232).

# Huckleberry Finn and the Traditions of Blackface Minstrels

## Brief Description

Presents a call for a close reading of *Huckleberry Finn* that will reveal the various ways in which Twain undercuts Jim's humanity: in the minstrel routines with Huck as the "straight man"; in generalities about Blacks as unreliable, primitive, and slow-witted; in the absence of appropriate adult/child roles; in Jim's vulnerability to juvenile trickery; and in the burlesqued speech patterns.

## Procedures

Students read *Huckleberry Finn* and examine the issues raised by the following activities at appropriate intervals during the reading.

Students will need to read, or see examples of, material describing blackface minstrel shows. Students will need some historical background explanation, including the information that White performers acted as if they were Black for the shows.

- How do the Black characters appear?
  What do you think about them?
- In what ways do these characters appear addlebrained, boastful, superstitious, childish, and lazy?
- Why do you suppose they are portrayed in this way?
- Find examples of ways in which Twain portrays Jim as a minstrel character.

Have students examine the way in which Jim's speech is portrayed by Twain.

- In what ways does the dialect Jim speaks sound like a "stage Negro?"
- Does Jim's speech make him appear stupid or merely poorly educated? What is the effect of the spelling style Twain used?

### Source

Woodard, Frederick and Donnarae MacCann. *"Huckleberry Finn and the Traditions of Blackface Minstrels," Interracial Books for Children Bulletin* v15 n1-2 1984: pp. 4-13.

### Comment

Negative use of humor towards ethnic groups is well-documented. Political cartoons could be used to show historical examples. Discuss "cheap" humor and its harmful side effects.

Have students examine Huck's attitude toward Jim and slavery.

- Does Huck see Jim as a fellow human? Why or why not?
- How does Huck feel about Jim's being a slave?
- Does Huck change how he feels during the course of the story?
- Why do you think he allows Tom to carry out the "rescue?"
- Why are some critics and readers disappointed at the treatment of Jim at the end of the book?
- Does this treatment say anything about how Blacks were viewed by White society in Twain's time?
- How has this attitude toward Blacks changed?

Discuss Twain's use of the word "nigger," its ironic message, and its effect today.

- Does Huck use the term "nigger" to ridicule Jim?
- Does Twain use the term "nigger" to ridicule society?
- Why is "nigger" a controversial term? What harm may come from using it for humorous effect?

## Results/Benefits

Rather than accepting all of the biases that Twain, as a product of his time, included in *Huckleberry Finn*, students can be led to appreciate the strengths of the novel and to reject racist features.

Comments/Notes:

# Using Tom and Huck to Develop Moral Reasoning

## Brief Description

Demonstrates how to use dilemma situations from literature to develop adolescent moral reasoning. Dilemmas involve questions of responsibility, fairness, rightness and wrongness, empathy and caring, and motive or intention. Sample activities focus on *The Adventures of Huckleberry Finn*. Adapt these activities to any piece of literature that involves making value decisions.

## Objective

Using fictional dilemmas provides a larger context within which students may reason.

Students reflect in great depth on moral dilemmas without being threatened by the examination of their own personal problems.

Students relate to stories rich in problems faced by fictional adolescents, helping them to develop awareness of personal strengths and weaknesses in preparation for adulthood.

Students identify with a hero or heroine who represents a strong, noble force, and who achieves success in a threatening world.

## Procedures

Your students read *Huckleberry Finn*, by Mark Twain. You identify a moral problem in the story, and ask questions leading your students to reflect on the problem. They reflect individually, first, then in small groups which try to achieve consensus, and finally within the whole group for comparisons.

One situation worthy of examination is the question of why Huck went along with Tom's plan to "free" Jim even though the plan caused many people to suffer.

- What do you think were the reasons Tom was willing to carry out his plans, even though he knew Jim had been set free?
- What were some potential consequences of Tom's decision?

### Source

Mills, Randy K. "Using Tom and Huck to Develop Moral Reasoning in Adolescents: A Strategy for the Classroom," *Adolescence* v23 n90 Summer 1988: pp. 325-329.

- What were the actual consequences?
- What are some possible alternatives to Tom's decision?
- Should he have carried out his plan? (Back up your answer with reasons.)

Another episode in the story worthy of examination concerns Huck's decision not to turn Jim in for running away, even though Huck knew he was breaking the law by failing to do so.

- Why do you think Huck was willing to break the law?
- Are there times when it is moral to break the civil law? If so, give examples from history and the present.
- What were the consequences of Huck's behavior?
- What were some possible alternatives to Huck's action?
- Back up your evaluation of Huck's decision with some reasons.

Two other episodes that lend themselves to moral study are Jim's decision not to tell Huck that his father is dead, and the behavior of Colonel Sherburn.

## Results/Benefits

Students gain experience in answering some of the moral questions they encounter in their own lives by analyzing fiction, a step toward developing their own value systems.

Comments/Notes:

# Interracial Understanding: Things Fall Apart

## Brief Description

Using *Things Fall Apart*, by Chinua Achebe, as a case study, students learn how literature can increase sensitivity and understanding among people of different races and cultures. *Things Fall Apart* serves as a window through which the reader can see the inner workings of the Ibo value system.

## Objective

Students study *Things Fall Apart* as a classic tragedy, gaining a sympathetic glimpse of the psychic wrenching that came with the advent of colonial domination in Africa.

Students gain insight into the value system, social customs, and rhetorical patterns of the Ibo people.

Students increase their understanding of the subtle complexities inherent in interracial communication.

## Procedures

I. Have students analyze *Things Fall Apart* during or after reading the text. Have students look for these four basic types of response to dominance as the story unfolds: acceptance, avoidance, assimilation, aggression.

***Acceptance***: A willingness to endure injustice without any apparent desire to resist or oppose the domination may be attributed to dependent systems of family life and ancestor-worshiping religions. Africans thus accepted the White men as the power of a dead ancestor.

- In what ways are the Africans accepting of White domination? Of domination in general?

***Avoidance***: Involves a withdrawal from the oppressor to eliminate contact. Historical examples include the Hebrews' exodus to escape from Egypt, and the Native Americans' movement westward to avoid the encroaching White settlers.

### Source

Merriam, Allen H. "Literature as Window: Developing Interracial Understanding through Fiction," *Journal of Black Studies* v19 n1 Sep 1988: pp. 61-69.

- Why do several unnamed villagers in Mbanta "go away" and leave the missionaries who are attempting to convert Africans? In what ways do the Africans find the missionaries' logic strange?

***Assimilation*:** Occurs when a dominated person learns the colonizer's language, adopts the colonizer's religion, and attempts to join the new order to gain status and favor.

- How do Nwoye and Enoch assimilate to White culture and appropriate it to themselves?
- Do they end up happily in the White culture, or alienated from both cultures? How does it feel to be alienated from the people around you?

***Aggression*:** Active resistance to the dominant force.

- When does Okonkwo resort to violent aggression? Why?
- Why does the Ibo *egwugwu* burn the church?
- Why does Okonkwo slay the missionary's messenger?
- Why does Okonkwo commit suicide?

II. *Things Fall Apart* illustrates certain culturally determined aspects of communication that differ from common Western traditions. Great respect is given to storytelling and folktales, the role of chanting, audience participation in religious ceremonies, and the belief in medicine men and diviners of oracles. The beat of the drums is the very "heartbeat of the people," Achebe tells us.

  - When do the Ibo people tell stories? Why?
  - What religious ceremonies do the Ibo people participate in?
  - What do the Ibo people ask of medicine men? Diviners? Why?
  - How are the drums important during festivals?

III. Proverbs and wise sayings form a primary method of proof in African rhetoric. African discourse traditionally relies on proverbial wisdom, sayings, and maxims as a source of argument and evidence.

  - Find examples of folk sayings that are relied upon to settle things in the story. Example: "Looking at a king's mouth, one would think he never sucked at his mother's breast" (p. 28), and, "As a man dances, so the drums are beaten for him." (p. 170)

## Results/Benefits

Perceptions of Africans as "savages living in mud huts in the jungle" are reduced; interest in African art, history, and culture increases, and students become interested in the moral issues of colonialism.

Comments/Notes:

# High Impact Literature and Film

**Source**

Guches, Richard C. *Sequel: A Handbook for the Critical Analysis of Literature.* Palo Alto, California: Peek Publications, 1985: p. 127.

## Brief Description

Presents literature, films, and activities designed to foster the development of empathy, social conscience, and self-insight. Selections, which are listed by theme, are designed to be used individually, grouped for longer units, or integrated into existing studies.

## Procedures

Select literature, films, and/or activities from the following list. Integrate selections into the curriculum with consideration for ethnic, geographic, and class status of your students.

### *War*

Read these poems with your students to give an overview of war. They may be used to introduce a novel, movie, or as a short unit to stimulate writing.

Walt Whitman's Civil War poetry presents a loving view of soldiers enduring the hardships of war. See especially "The Wound Dresser" and "Reconciliation." Stephen Spender's "What I Expected" shows the disappointment that a soldier feels when discovering that war is not glorious or glamorous. Randall Jarrell's "Death of the Ball Turret Gunner" shows the horror and gore of war in a tactful way. Galway Kinnell's "The Fundamental Project of Technology" shows nuclear war at its worst. Robert Bly's "The Teeth Mother Naked at Last" reveals the insanity of technological war waged on grass huts in Viet Nam.

### *The Lie*

Pair Kurt Vonnegut's story "The Lie" with Sherwood Anderson's "I'm a Fool." Show the movie or have students read "I'm a Fool," *interrupting* the story before Lucy leaves. Have students decide whether the main character will confess his lie in hope of a future with his new-found love. Ask them what they would do. Have them read "The Lie" as another negative example of the results of falsehood.

## Education/Literacy

1. Ask students to recall when they learned to read, who taught them, and other details. Then have them read the section of Frederick Douglass's *My Bondage and My Freedom* in which he tells about his learning to read. Discuss the difficulties he experienced and the importance of reading as a source of information in the world, especially before electronic communication.
2. Ask students where they get the books they read—bookstore, garage sale, library, etc. Have students read chapter thirteen from *Black Boy*, by Richard Wright. The author describes his struggle to get books to read when he was growing up. Discuss the dangers of using power to control information and education.
3. Have your students read "The Kid Nobody Could Handle" by Kurt Vonnegut. Discuss how schools attempt to help students learn even when the students are reluctant and have problems.

## Discrimination in Africa

1. Read Luke 2:2-17 aloud, describing the first Christmas. Then have students read "No Room at Solitaire" by Rive, a modern version of the story with Black parents in South Africa.
2. Have your students read *"Master Harold" and the Boys* by Athol Fugard. This play draws on Fugard's growing awareness as a child of how Blacks were, and are, treated in South Africa. Children who grow up loving and trusting Black servants slowly become aware of racial discrimination.
3. Show *Cry Freedom*. This story about the death of Stephen Biko relates how the author, a white South African journalist named Donald Woods, was banned and had to escape his homeland. Students will be interested to know that charges against Woods were finally dropped, and he was allowed to return to South Africa. The movie ends with a long list of Black prisoners who "accidentally" or through sudden "illness" died in jail, as Biko did.
4. Show *A World Apart*, a true story about a young White girl and her family. Her mother took on the cause of freedom and equal rights and eventually gave her life for her convictions. Students relate to the child's viewpoint.
5. Play the *Graceland* album by Paul Simon, featuring the songs "Homeless" and "Under African Skies." This album is one of the first to become popular in this country using South African musicians.

6. Have students read *July's People* by Nadine Gordimer, helping them with the difficult prose style. Maureen Smales and her family, having been driven from their home by revolution in South Africa, try to adjust to the lifestyle that her (ex-) servant, July, offers in his native village. Her disgust with the rawness of life in the bush, and the role reversal with July, reveal to students the inherent problems of *apartheid* in a striking way. Ask students to try to imagine themselves in her position.
7. Have students read selections from Zoe Wicomb's *You Can't Get Lost in Cape Town* which features, in the title story, the narrator as a young Black college student who is pregnant. The father of her child is a White boyfriend.

## *Leadership*

1. Conduct a class discussion about the differences between the roles of hero, leader, and role model. Point out how mythology idolizes leaders from the past by making them heroes and attributing ideal characteristics to them. Show how leaders, such as President F. W. de Klerk, are compared to past leaders, such as Abraham Lincoln. Leaders cannot live up to the quasi-fictional hero model; parents, teachers, friends, and other role-models ought not to be expected to.
2. To introduce mythological heroes, give students the following criteria:
    a. A hero's conception is often unusual, and by tradition his mother is a virgin.
    b. Usually there is a plot to kill him immediately after his birth.
    c. Although little is known about his childhood, he grows to maturity in the home of foster parents after his narrow escape from death.
    d. After he grows to manhood, he returns and achieves a victory over a king or a wild animal.
    e. He marries the beautiful princess.
    f. He becomes the king.
    g. After a long and often uneventful rule, and no longer in the good graces of the gods, he is driven from his kingdom where he mysteriously dies.
    h. Although he is not buried, he typically has one or more holy graves, and he may "live on" in some way.

Have students brainstorm a list of heroes that fit the pattern (or part of the pattern), making sure that they understand that no single hero needs to have *all* the attributes. Students will name a wide variety, ranging from Moses to Buddha, Jesus to King Arthur, Superman, and any number of derivative heroes.

3. Borrow choir robes for students to wear while reading aloud *Galileo* by Bertoldt Becht. The robes, and video-taping some of the longer speeches for discussion, help students enter a time other than their own. At the conclusion of the play and after discussion, have your students write a paper on Galileo as either hero or villain, discussing whether or not his "confession" was a moral act.
4. Show the movie, or have students read the book, *A Man for All Seasons*, by Robert Bolt. Be sure that they understand the situation of Henry VIII and his demands on Sir Thomas More. Follow up by having students decide, and write a composition on, whether they would prefer to have Henry VIII or Sir Thomas become principal of the school.
5. When students are reading *Lord of the Flies*, stop them before it becomes clear whether or not most of the boys will end up following Ralph or Jack. Ask them to consider which is the better choice for leader, and why. When students finish reading the book, have them reflect on their choices and on how the tragedy might have been avoided.

## *The Future: 1984*

1. Discuss the human capacity for cruelty by having your students read up on the Milgram experiment in which subjects increased "patients'" shock dosages to painful and intolerable levels for the sake of scientific research. (See Smith, Sarason, and Sarason, "Blind Obedience to Authority," *Psychology: The Frontiers of Behavior*, Harper and Row: 1973, 19-22.)
2. Follow up the reading of *1984* with excerpts from books that show the continued threat of unchecked governmental power. See especially *The Book of Laughter and Forgetting*, by Milan Kundera, in which leaders are airbrushed from pictures after the Russian invasion of Czechoslovakia; *Life and Death in Shanghai*, by Nien Ching, who was imprisoned during the Cultural Revolution and recorded the ordeal eloquently; and *One Day of Life*, by Manlio Argueta, who described the brainwashing and violence of life in a brutal South American dictatorship.

## Results/Benefits

High impact literature interests and motivates students to become more involved in the world community, to safeguard freedoms, and to consider the morality of personal behavior more carefully.

Comments/Notes:

## *Social Ethics and Political Morality*

# The Rank-Order Values Inquiry: How to Choose a Leader

## Brief Description

Presents a method of developing a rank-order exercise for helping students understand their own criteria in choosing leaders. It may be adapted to a literature base.

## Procedures

Develop a series of ten biographical sketches of possible leaders for a designated position such as president, prime minister, school principal. If using authentic materials, keep the names of the "candidates" secret to emphasize the given data, exclude other undefined data, and focus the activity. If desirable, revise the data in the biographical sketches to fit the unit of study better. A handout with ten numbered blanks would also help students to understand that #1 is the best candidate and #10 is the least qualified.

Note: Literary figures and historical persons whom students have studied also make good "candidates."

Hand out copies of the ten biographical sketches, and describe the position to be filled.

- Study the ten sketches and decide which would be the best choice, second best, and so on until you have ranked all ten.
- Write the names on the rank-order handout.

After the individual ranking is complete, ask your students to form groups of four or five, discuss their choices, and complete a new rank ordering which the whole group agrees upon.

- In your group, discuss the merits of each candidate. Come to consensus, placing the candidates in a new order that everyone can agree on for a group rank-order list.

Students may not reach consensus on the whole list, but make sure that they come to see which choice the group argues to be high and which low.

### Source

Parsons, James B. "The Rank-Order: A Technique for Values Inquiry," *History and Social Science Teacher* v16 n1 fall 1980: pp 50-53.

After an appropriate amount of time, begin asking groups to report their decisions. Average the rankings on the chalkboard. If groups have not ranked certain choices, give them a score of 5, thereby placing the unranked choices in the middle. Discuss the results by raising questions such as these:

- What outstanding characteristic(s) contributed to the choice of ________ as first? Why did _______ come in last?
- Which elements of the sketch were discussed the most in your group? Why did these criteria seem important? Was anything from the sketches not discussed? Why not?
- Did you recognize any one of the "candidates?" Did it make a difference?
- Can we as a class rank the criteria that seemed to be the most critical to us?
- Did any strong disagreements occur? If so, what caused them? Were the disagreements helpful in any way? Harmful?
- How does this activity relate to actual voting? Is real voting easier or harder? What does your answer suggest?

Assign a follow-up activity that will help students assimilate the learning, such as journal entry, notes, writing campaign advertisements, holding an election.

### Rank Ordering Leadership Characteristics

Students can also benefit from rank ordering the qualities most needed by a leader. Students might brainstorm a list of desirable attributes, and then rank order them using the same process as above. This involves an individual ranking, a group ranking, followed by a class ranking and discussion of the underlying values that guided the choices.

## *Results/Benefits*

Rank ordering is a useful alternative to oral, teacher-directed questions. It also brings a strategy for making decisions that is used constantly outside of school into the classroom setting.

## Biographical Sketch

Gender ______________________ Age ______________

Marital Status ________________ Children __________

Religion ______________________________________

Education _____________________________________

Career ________________________________________

Special Interests/Accomplishments ________________

_______________________________________________

## Rank-Order Your Values

1. ____________________________________________
2. ____________________________________________
3. ____________________________________________
4. ____________________________________________
5. ____________________________________________
6. ____________________________________________
7. ____________________________________________
8. ____________________________________________
9. ____________________________________________
10. ___________________________________________

# Teaching Emerson through A Separate Peace

**Source**

Alley, Douglas. "Teaching Emerson through *A Separate Peace*," *English Journal* v70 n1 Jan 1981: pp. 19–21.

## Brief Description

This activity focuses on quotations from Ralph Waldo Emerson applied to the novel *A Separate Peace* by John Knowles, especially in relation to the theme of friendship. The ideal that Emerson described is shown in Finny, a classic hero, individualist, and lover of goodness.

## Objective

To help students rise above Emerson's style of stating an idea bluntly, announcing reservations, and sometimes even negating the original idea.

To show that Finny is a pure, innocent, standard character, often exhibiting the ideal as Emerson described it.

## Procedures

A copy of *The Complete Works of Ralph Waldo Emerson* (Boston: Houghton Mifflin, 1903) will be needed to match the page numbers below. Add to the sample passages or place these examples in context by more extensive reading in Emerson's *Complete Works.* Refer to the source of this lesson for more information. (See "Source" box.)

Present quotations to students, and develop comparisons through discussion or other appropriate methods.

Many of Emerson's ideas coincide with attitudes and behaviors demonstrated by Knowles's characters, Gene and Finny. Finny is the pure, classic hero; Gene is his modern counterpart—unable to accept his own imperfections in contrast to Finny's example of purity.

1. Emerson advises, "Let [the friend] be to thee forever a sort of beautiful enemy, untamable, devoutly revered." (II, 210; see also 208-209)

2. Emerson's poem "In Memoriam" could well have been written for Phineas, "He could not frame a word unfit. . . . Honor prompted every glance." (II, 26)
3. Gene has trouble responding to Finny, as did Emerson to Thoreau. In his *Journals,* Emerson said, "I spoke of friendship, but my friends and I are fishes in our habit. As for taking Thoreau's arm, I should as soon take the arm of an elm tree." (quopted in *Works*, p. 15)
4. Finny refuses to believe that he could be hurt by a friend. He sees only the good in Gene, his supposed other self. He is the god of whom Emerson spoke when he said: "He who offers himself a candidate for that covenant comes up, like an Olympian, to the great games where the first-born of the world are competitors." ("Friendship," 201-202)
5. Finny was an individualist. A deep and abiding urge for goodness infused him both with ignorance of the rules of the school and with an all-consuming love for the society whose regulations he broke. Emerson said, "A true man never acquires after college rules. What you have aggregated in a natural manner surprises and delights when it is produced." ("Intellect," II, 330)
6. Finny in Knowles's "A Separate Peace" is like Emerson's "golden impossibility" in the essay "Experience." His is a nature too good to be spoiled by praise. He "animates all he can, and he sees what he animates. He encloses the world, as the patriot does his country, as a material basis for his character, and a theater for action." ("Character," III 96)

A wealth of other statements by Emerson can be excerpted from the *Works* and applied to the novel effectively, covering a wide range of topics.

## Results/Benefits

Students see, as Gene sees, that Finny is "too good to be true." They learn, as Gene learns, the truth of Emerson's words, "Self is the sole subject we study and learn." This comparison also shows that old and new literature can be blended together to give access to the past and the future.

# Loyalty to One and All

**Source**

"Loyalty: A Teaching Supplement," *American Educator* v7 n1 Spring 1983: pp. 37-48.

## Brief Description

Raises issues of loyalty to country, community, friends, and family through a variety of readings accompanied with discussion questions.

## Objective

To heighten student awareness of the need for, and benefits of, loyalty to both society and individual conscience.

## Procedures

Teach the following excerpts as a writing unit, or select specific quotations from literature already in the class course of study.

Begin by reading and discussing the following quotations with the class. Each shows the necessity of loyalty.

Jean-Jacques Rousseau understood that society served to protect individuals:

> *Their very lives, which they have pledged to the state, are always protected by it; and even when they risk their lives to defend the state, what more are they doing but giving back what they have received from the state. . . . Assuredly, all must now fight in case of need for their country, but at least no one has any longer to fight for himself. And is there not something to be gained by running, for the sake of the guarantee of safety, a few of those risks we should each have to face alone if we were deprived of that assurance?*

- How are people protected by the state? What if there were no police department, armed forces, national guard?
- What issues require us to fight for our country? Is paying taxes a part of loyalty to the country?
- Is being a citizen of a country better than being on your own?

Charles Darwin chose the conscience as the most impressive distinction between animals and humans:

> *In its higher development, conscience is social consciousness—the feeling of the individual that he belongs to a group, and owes it some measure of loyalty and consideration. Morality is the cooperation of the part with the whole, and of each group with some larger whole. Civilization would be impossible without it.*

- Explain Darwin's view of social consciousness. What does he mean?
- Explain Darwin's view of morality.
- Why did Darwin believe these ideas?
- How do they relate to "survival of the fittest?"

Rabbi Hillel asked the fundamental question for those who ask why it is important to be loyal:

> *If I am not for myself, who is for me?*
> *But if I am only for myself, what am I?*

- What does the rabbi mean?
- What does being only for yourself do to your relationships with others?

Socrates believed in loyalty to his country so much that he chose to drink hemlock poison when he was found guilty of "corrupting the morals of youth of Athens." He chose not to escape because that would have meant breaking the law—and more is required of a citizen, Socrates believed, than only to obey the law when it is *convenient*. He spoke to his friend Crito as follows:

> *Are you so wise that you failed to see that something else is more precious than father and mother and all your ancestors besides—your country, something more revered, more holy, of greater value, as the gods judge, and any men that have sense? You must honor and obey and conciliate your country when angry, more than a father; you must either persuade her, or do whatever she commands; you must bear in quiet anything she bids you bear, be it stripes or prison; or if she leads you to war to be wounded or to die, this you must do, and it is right; you must not give way or retreat or leave your post, but in war and in court and everywhere you must do whatever city and country demand, or else convince her where right lies. Violence is not allowed against mother or father, much less against your country.*

- How could anyone feel as loyal to a city-state, or country, as Socrates felt?

**Comment**

Students might also be interested in the "No man is an island" quotation from John Donne or Kris Kristofferson's song "Freedom's just another word for nothing left to lose."

- How might Socrates' time and place in history have affected his opinions?
- How are our times and places different? What do we owe to our country? How are the demands of our government limited by the Constitution? How does our Constitution change the definition of individual loyalty to country?
- Is it immoral or unethical, anti-social or disloyal, to burn an American flag?
- Is it wrong to refuse to go to war to defend the country?

## Additional Sources

Both Christopher Boyce and the Walker family, spies who sold American secrets to the Soviets, defended their behavior on moral grounds. Interviews and other source materials about them would interest students.

*Breaker Morant* is a movie that shows the trial of three soldiers who, during the Boer War, killed a group of Boer prisoners for revenge. They claimed that they killed them in self-defense, and that they were just "following orders." Students might compare the Boer War with Vietnam and the actions of Lieutenant Calley at My Lai.

The story of King Yudisthira, who ruled over the Pandava people for many years and almost lost his chance to go to heaven because he insisted on taking his faithful dog, can be found in the Hindu epic *Mahabharata*.

The story of Naomi and Ruth (Ruth 1:8-19) in the Hebrew scriptures provides a great declaration of loyalty.

Pairing Greco-Roman and Judeo-Christian literature can provide the following comparisons of different kinds of loyalty:

> *Personal loyalty* is found in the stories of David and Jonathan (I Samuel 18-20 and 31, II Samuel 1 and 9) and of Damon and Phinias (Cicero *De Officiis / On Duties*, III.45; Diodorus Siculus/Diodorus of Sicily, X.4). Both Cicero and Diodorus Siculus are available in Loeb Classical Library editions.
>
> *Loyalty to family* may be seen in the stories of Joseph (Genesis 37, 39-50) and of Odysseus (Homer, *The Odyssey*, 1-2, 16-24).
>
> *Loyalty to one's people* is an important theme in the careers of Moses (Exodus 2-19) and—in a very different way—of Alcibiades (Thucydides, *The Peloponnesian Wars*, 5-8).

**Note**: Loyalty issues provoke strong feelings. Students become personally involved in assignments requiring research, such as argument, persuasive writing, and debate.

# 1984: Orwell's Thrush Is a Hardy Bird

## Brief Description

Presents a method of contrasting the drab, utilitarian prose of *1984* with a lyric poem "To a Darkling Thrush" by Thomas Hardy, with several comparative assignments and explorations.

## Objective

To counteract the anti-poetic tendencies of Newspeak, showing the value of beauty in words which has been lost in Oceana.

To focus on the thrush, a representative of purity in nature, and the role of song (bird and prole) as avenues of hope in *1984*.

## Procedures

Point out the "poetry" of *1984*, including the cockney washerwoman's song; the fragments of "Bells," a children's rhyme; and the doggerel about the candle and the "chopper to chop off your head."

Introduce the Thomas Hardy poem after discussing the thrush scene (part 2, chapter 2) in which Winston is led to natural eroticism by the thrush song. Discuss how the singing bird is a note of optimism in both works.

After students have finished reading *1984*, select from the following for additional investigation:

- "To a Darkling Thrush" was originally entitled "By the Century's Deathbed." How does the figurative language in the poem support the earlier title?
- After reading biographical and critical accounts of Orwell and Hardy in *Atlantic Brief Lives* (1971), write an essay on "The Divided Self" in both writers.
- Read *Keep the Aspidistra Flying* and the earlier poem with the same name by Orwell. Examine the poem written by a character in the book which is highly critical of society. Compare the poem to *1984*, and speculate on Orwell as a poet.

### Source

Gray, W. Russell. "Orwell's Thrush is a Hardy Bird," *Teaching English in the Two-Year College* v11 n2 Dec 1984: pp. 62–65.

- Compare Hardy's use of rhyme in "The Darkling Thrush" with Ampleforth's rod/God problem. How has Hardy overcome the English language's poor rhyming possibilities?
- Imagine one more chapter in *1984*. Winston is about to be executed; he is in the same cell that Ampleforth occupied. Winston finds Ampleforth's "last words," a copy of Robert Bridges' poem "Nightingales." How would the poem make Winston reinterpret the singing of his thrush?
- Even though Winston spiritually capitulates to Big Brother, does Orwell send a message in this passage: "The birds sang, the proles sang, the Party did not sing. All around the world . . .—everywhere stood the same unconquerable figure, made monstrous by work and child-bearing, toiling from birth to death and still singing."

## Results/Benefits

Reading "The Darkling Thrush" midway through *1984* amplifies the ennobling role of hope—not only in Winston Smith's tragedy but also in George Orwell's increasingly disturbing response to a dark, noisy, and threatening century.

Comments/Notes:

### *Social Ethics and Political Morality*

# The Mentally Retarded in Literature and Fact

## Source

ED 216 464

*The Handicapped in Literature. A Curriculum to Foster Understanding of People with Disabilities.* City University of New York, New York Hunter College, 1981.

## Brief Description

Presents units of study on *Of Mice and Men* and *Flowers for Algernon* in which students are given accurate information and taught positive attitudes about the mentally retarded.

## Objective

To show how progress has been made in the treatment of the mentally disadvantaged, and that more and better roles in society are being devised for them.

To establish that mentally retarded people are human beings with the same needs and feelings that everyone else experiences.

## Procedures

### *Of Mice and Men*

Lenny, the mentally retarded central character in *Of Mice and Men*, cannot survive in the late 1920s or early '30s because he has received little assistance in his difficult adjustment to society. Lenny reacts like a child, having a poor memory and being without any anticipation of the outcome of his behavior. Today, Lenny would attend school as mandated by the Education for All Handicapped Children Act of 1975, where an individualized education program would be prepared for him. He would receive assistance in learning to solve problems, have peers for companionship, and be taught sex education. Shelter for him might be found in a group home, as opposed to his being made the ward of an itinerant farmhand. Lennys today are no longer menaces to other people, as is often feared, and are more likely to be victims rather than perpetrators of harm. (Page references are to John Steinbeck, *Of Mice and Men*. New York: Bantam, 1975.)

I. After your students have read the book, engage them in discussion about mentally retarded persons' common human longing for closeness, companionship, and belonging. Begin by asking two students to role-play George and Lenny, reading the dialogue aloud on page 15, beginning with "Guys like us . . ." and ending with ". . . and that's why."

- What feelings did George and Lenny have toward each other?
- With what other kinds of relationships do those feelings fit in?
- Why would George have taken on responsibility for Lenny? (See p. 45.)
- Did the relationship mean more, less, or about the same thing to Lenny as to George? Why? (See p. 80.)
- What usual aspects of friendship were missing in this relationship?
- In what ways is Lenny a good friend to George? (See George's monologue on pp. 11-12.)
- What negative aspects does this relationship have for George?
- What limitations does this relationship have for Lenny?
- How many of you would have thought that a relationship as close as that of George and Lenny could exist between a mentally retarded person and a person who was not mentally retarded? Why? Why not?

Close the discussion with statements indicating that mentally retarded people can contribute warmth, caring, belongingness, and companionship to a non-retarded adult.

II. Students can also learn that myths and stereotypes about mentally retarded people keep us from getting to know them as they really are.

- How many of you have seen anyone who is mentally retarded?
- How many of you personally know someone who is mentally retarded? What are they like?

Have two students role-play interviewing a third student who pretends to be mentally retarded.

- **Student #1**: Leave the room and re-enter as a mentally retarded person, 18 or 19 years old. When you come back in, introduce yourself to the class.
- **Student #2**: "Tell us how you spend your time on a typical day."

- **Student #3**: "Tell us about the things you can do and the things you find hard to do."

After three or four minutes of exchange, the role-playing will have revealed many stereotypes. List examples such as these on the chalkboard.

* All mentally retarded people move differently. They are clumsy and poorly coordinated.
* All mentally retarded people speak unclearly.
* All mentally retarded people look stupid, having dumb facial expressions.
* All mentally retarded people must be taken care of all the time.
* All mentally retarded people are better off in institutions.

III. After discussing the stereotypes, examine the image of the mentally retarded person that Steinbeck presents in the character of Lenny.

- In what ways was Lenny's ability to think limited?
- Is Lenny a moral person? Is he good? Is he bad?
- How does Lenny feel about women? How are these feelings normal?
- Who is to blame for the death of Curley's wife? Is it Lenny, Curley's wife herself, Curley, George, and/or society?
- How should Lenny be treated for what he has done? In the story, he is killed. What would happen today?
- Did the story have to end in tragedy? How might the story end today in a society which treats mentally retarded people according to their needs? How does our society meet those needs? How does it fail?
- Can mentally retarded people like Lenny learn to use better judgment, to anticipate consequences, to act appropriately in social situations, and to control their impulses?

Finish the discussion by assuring students that many mildly retarded people can learn the same social skills that most normal people exercise when the right methods are used and education is given them early in life.

### *Flowers for Algernon*

Use library resources to find good definitions of mental retardation, accounts of the advance of medical science in treating patients, descriptions of resources available for the mentally retarded and their families, and advice on the ways mentally retarded persons should be treated. Use the sources for the following lessons.

*Flowers for Algernon* shows that parents are sometimes ashamed of retarded children and unable to accept the "bad luck" of their birth. Sometimes they search for a miracle cure. Siblings may be resentful and ashamed. Mentally retarded people are often mocked and made objects of ridicule; others take advantage of them and treat them cruelly. The retarded are frightened away from sex, deprived of love, and shut away from society.

*Flowers for Algernon* also shows that the retarded person strives to be more like others, to learn to do what others do, and to be accepted by others. One problem with the book is that Charlie, the main character, shows more consistent satisfaction, good mood, and good will than is the norm. (Page references are to D. Keyes, *Flowers for Algernon*. New York: Bantam Books, 1966.)

I. To introduce this lesson, use a good definition of mental retardation. Have students list Charlie's characteristics. Point out how we focus on the disability. Throughout the lesson, focus on the way mentally retarded persons are, and want to be, as much like everyone else as possible. Use a non-prejudicial definition of mental retardation to guide students to correct answers: Mental retardation is an individual condition different from person to person, ranging in severity from mild to total dysfunctionality. It can have been caused in many ways, and its effects may be as various as the individuals themselves who have trouble functioning mentally as well as both they and we would like.

- What is mental retardation? What does mental retardation mean about a person?
- How retarded was Charlie—mildly, moderately, severely or profoundly?
- What aspects of adult living was Charlie capable of mastering?
- What aspects of adult functioning was Charlie not able to experience or master? Which of these could he have mastered, given sufficient time and appropriate teaching? (See p. 46.)
- How aware was Charlie of his differences from other people? (See p. 139.)

- Why did Charlie agree to the operation? (See pp. 3, 10, 11.)
- What else did Charlie do to gain acceptance?
- What was the effect on the responses of others of all of Charlie's strivings? What good did all his efforts do in terms of gaining acceptance? (See pp. 63, 101.)

II. The following activities show that having and raising a retarded child is a stressful experience for many families.

Read aloud the passage from page 95, which begins "Don't tell me . . ." and ends ". . . prove they're wrong." Discuss the real advances that have been made through medical science, using library materials. Explain that there is no "cure" for mental retardation.

- What were Charlie's mother's feelings when she became aware that he was not like most other children? Describe what she did in response to these feelings. (See pp. 50, 99.)
- How did Charlie's mother's feelings for him change after his sister was born? Why? (See p. 117.)
- What aspects of Charlie's behavior caused his mother to feel stress?
- What evidence is there that Charlie's parents were experiencing stress as a result of having a mentally retarded child?
- What stress did Charlie's presence in the family cause his sister?
- Why did Charlie's mother want to send him to Warren State Home and Training School?

Discuss with your students the resources that are available for families today. Invite your students to express their knowledge and experience of retarded persons' being mocked or shunned or abused, despite increased resources.

III. In the final lesson, your students realize that there are many ways in which retarded people are treated cruelly. In the discussion, explore together the underlying false assumptions about retarded people.

Ask your students to brainstorm words used to describe mentally retarded persons; list the words on the chalkboard. Show that many of the words (all of them?) devalue people.

- In what ways did the characters in *Flowers for Algernon* devalue Charlie because he was retarded?

**Comment**

Assign students to write essays, stories, poems, or do other inventive projects in response to any or all sections of the studies as time permits. Students might benefit from a pre/post test using the *"Fact or Myth"* list. (See p. 101.)

After students answer, read aloud the passage beginning, "I think. . ." and ending with ". . .the same way they can." ( p. 31) The following questions illustrate ways that the mentally retarded are degraded and devalued, and how it affects them.

- Was Frank right in believing that the tricks he played on Charlie didn't hurt Charlie? (See p. 42.)
- What did Frank mean when he said that this behavior didn't mean anything? How is his a false concept?
- What did Frank mean when he said that Charlie didn't know any better?
- What kind of "tricks" were played on Charlie when he was a child? (See pp. 32, 37, 39.)
- How aware was Charlie of the less-physical kinds of tricks and games in which he was the object of ridicule? How did being laughed at reduce the physical abuse that Charlie sometimes received?
- What did Keyes hope to communicate, and why, when he included an incident in which Charlie meets up with a retarded busboy?
- Why do people belittle, tease, mock, and play tricks on retarded persons?
- How would you describe it? What is it that Charlie, about to lose his intelligence again, is pleading for? (See pp. 101 and 138.)

Close the discussion by reading the passage from page 101:

> "He makes the same mistake as the others when they look at a feeble-minded person and laugh because they don't understand there are human feelings involved. He doesn't realize that I was a person before I came in here . . . ."

## Dispelling Myths about Mental Retardation

In the following *Fact or Myth* list, only #9 and #10 are statistically accurate. Statement #8 is false. The other statements may be true, depending on the individual, but are false if applied to all retarded persons as a group. Statements #4 and #7 are true of the majority of retarded people. All ten statements can be used as a way of destroying harmful myths about mentally retarded persons. Students can comment on the truth or falsehood of each, basing their discussion on their reading and analysis of the readings in this lesson.

## Results/Benefits

Students learn that many retarded persons can live in society and function well. Students learn that retarded persons have feelings the same as other humans, needing and giving love. Like everyone else, when they are taught how, mentally retarded people can express appropriate sexual responses.

### Fact or Myth?

1. All mentally retarded persons are larger and stronger than others.
2. All mentally retarded persons are morally pure. Any harm they do is unintentional.
3. All mentally retarded persons are unsuited for living in society and are better off in institutions.
4. All mentally retarded persons have natural sex drives.
5. All mentally retarded persons are largely uneducable.
6. All mentally retarded persons are menaces.
7. All mentally retarded persons can participate in close and caring relationships.
8. Mental retardation is contagious.
9. The crime rate in the mentally retarded population is high.
10. Mildly retarded persons often work, marry, and become generally indistinguishable from the rest of the population in adulthood.

# Environmental Values

SCENIC
ROUTE

# *Environmental Values Education (EVE)*

## Brief Description

Presents a series of activities designed to provide experiential exercises in environmental awareness. Individual activities may be used independently of the others.

## Objective

To develop student awareness of energy and product use and misuse, leading to an understanding of the rights of all children everywhere.

## Procedures

From the following, select a number of issue-oriented exercises in which students may participate.

### 1. Transportation

Have your students work in teams observing traffic at a busy intersection. It would be better if students could all visit their corners for about the same length of time and at a time when the traffic will be heavy. Arrange for appropriate supervision as necessary.

- Choose a partner with whom to work.
- Agree on a time to observe traffic at a busy corner.
- Set up your observation record with four columns so you can note the data easily.

**Efficient Use of Transportation Fuel**

| Cars with only 1 driver | Cars with driver and passenger(s) | Mostly full busses | Mostly empty busses |
|---|---|---|---|
| | | | |

- During your time at the corner, have one person observing, and the other person recording the counts.

**Source**

ED 270 312

Caudto, Michael J.
*A Guide on Environmental Values Education. Environmental Education Series 13.*
United Nations Educational, Scientific, and Cultural Organization, Paris.
1985. 111 pp.

After your students have collected their data, hold a discussion, asking them if they can form any conclusions about the way people use motor vehicles and spend gas.

Present the following moral dilemma to the learners:

> Due to the air pollution and traffic congestion caused by the abundance of gasoline-powered vehicles, the government is going to issue a policy to restrict their use. One of the policies they are considering is to increase the distance from school that students must live to ride the bus. About one-third of the students now riding the bus will have to begin walking to school within one month if the policy is passed. Students will be asked to vote *yes* or *no* on the new rule.

- What are the issues to be considered before you decide how to vote?
- How will the new rule affect the students?
- What benefits may result from the new rule? What problems?
- Are there any good alternatives to putting the rule into effect?

Take a straw poll of the class after the discussion. Invite your students to present alternative plans.

## 2. Recycling

Have students conduct a survey of recyclable "rummage" at their homes and fill in the following chart:

**Household Rummage for Recycling**

| Product | Old Use | Possible New Use | Environmental Benefits |
|---|---|---|---|
| 1. Cracked coffee cup | Beverage container | Pencil holder | No solid waste |
| 2. | | | |
| 3. | | | |
| 4. | | | |
| 5. | | | |

Have your class discuss the results of their survey.

- What were some of the reusable items, and how does their reuse benefit the environment?
- What are some of the problems that result when people choose not to reuse things?
- Are countries around the world affected equally by reuse/recycling problems?
- Do our actions affect other countries?
- Did anyone discover a new use for a "worthless" object?

### 3. Energy

- Ask students to interview a grandparent, friend, or neighbor old enough to remember times when oil and natural gas were not available for extensive use.

## Interview Questions

1. What kind of lights did you use in your home? How was it heated?
2. What fabrics were clothes made of?
   Was clothing harder or easier to take care of?
3. What kind of stove and fuel did your family use for cooking?
4. How did you keep food fresh?
5. How was food packaged when it came from the store?
   Vegetables? Meat? Ice Cream? Milk?
6. What sort of soaps did you have?
   Did they work as well as the cleaners we use now?
7. How was your water heated for bathing and laundry?
8. Did your family have a car?
   How did people without cars travel?
9. Did you have a radio? Did you go to the movies?
   What other entertainment did you have?
10. What were some of your favorite games and toys?
    What family recreation did you have?

Discuss the results of the survey informally. Then break the class into two groups, and have students compile a *Then and Now* mural of "found" objects. Each student is to bring two items for the mural, one for "now" and one for "then."

Discuss the use of energy.

- In what ways do we use more energy than our grandparents did?
  Than their grandparents did?
- How would energy savings help the environment?
- Is all this energy expense necessary?
- What would you give up, what habit would you change, to conserve energy?

**Note**: Students could use their interviews to write oral history such as one reads in *Foxfire*, or interviews such as those done by Studs Turkel or William Least Heat Moon.

### 4. Resource Management: Water

Share with students the following information. The average person in a big industrialized country uses 100 gallons of water per day. The average person in a medium-sized industrialized country uses 50 gallons of water per day. The average person in a developing country uses 5 gallons of water per day.

- How much more water is used by the average person in a big industrialized country than in a medium-sized one?
- How much more water does the average person in a big industrialized country use than does a person from a developing country? (20 times as much!)
- Why do some people use so much more water than do others?
- What do these differences say about the way people live in the different countries?
- What if everyone in the world used the amount of water per day that the average person does in big, industrialized countries?

**Note**: Older students could be assigned to do library research on drought patterns, the effects on water availability predicted as a result of global warming, and other related issues.

### 5. Environmental Aesthetics

Have students collect magazine pictures of different environments, both attractive and unattractive, including such places as urban office buildings, forests, deserts, old houses, contemporary homes, mountains, lake shores, ocean beaches, farms, freeways, malls—as large a variety as possible. Number the pictures.

- From the pictures collected by the class, choose the top five places in which you would like to spend several hours.
- Choose the five worst places.
- Write down your choices and state why you chose each one.
- Discuss your choices with the teacher and your classmates.

Next, have your students close their eyes and imagine themselves spending time in their top-choice places for the best and the worst to visit. Give appropriate instructions and allow plenty of time for the process.

- Write a description of an imaginary day in each of the two environments, worst and best. Describe how you would change the environment that you dislike in order to improve it.

A good follow-up is discussion of the moral dilemma concerning the preservation *versus* the development of a local natural area. Should the government stop development? Why? Why not?

**Note**: This exercise can result in interest among students in naturalist literature from writers such as Edward Abbey, Wendell Berry, Annie Dillard, Berry Lopez, and John Haines.

### 6. Lifestyle and Environment

This activity leads students to consider "the essential" as distinct from "the desirable" in acquiring material goods for "the Good Life."

Set up charts with four columns. Reveal the instructions for each column only after the preceding column has been filled in.

- In column one, list the items that you desire and think of as essential parts of "the Good Life."
- In column two, list the items you now have from column one.
- In column three, list the items that you deem *necessary* for you to live a good life.
- In column four, list the items you have now, or plan to get, that you would be willing to give up to save natural resources.

Discuss the following:

- What items are commonly desirable? Necessary?
- What makes an item "necessary?"
- Does the "have" column (column #2) come close to matching "the Good Life" column (#1)? The "necessary" column (#3)?
- What items are your classmates willing to give up? How do they feel about that?
- Which items are related to food? To other renewable resources? To nonrenewable resources?
- Would lists written by students in other cultures or countries vary from yours? Why? In what predictable ways?
- How much would all the lists in the class deplete natural resources?

Hang pictures of the items in the "necessary" category around the room. Ask students to limit themselves to ten. Wait several weeks, then renew the discussion to see if student opinion has changed on what is considered "necessary."

> Note: For older students, use this as a warm-up for reading stories or novels in which material wealth plays a major role—for example, *The Great Gatsby*, *Babbitt*, *Grapes of Wrath*, *The Jungle*, *Ethan Frome*.

## Results/Benefits

Students learn that their choices concerning the environment are important to preserving a healthful world and healthy people to live in the world.

## Additional Sources

*A Guide on Environmental Values Education* (EVE) also contains activities on the issues of moral dilemmas in laboratory research; results of the Green Revolution; efficiencies of cars *versus* bicycles; forest depletion due to use of newsprint; ocean management; chemical fertilizers; acid rain; lifestyles in developing countries; and environmental needs, ethics, and social justice.

## *Environmental Values*

# Rights of the Child

## Brief Description

Brainstorms children's rights for the sake of comparison to the list included in the *U. N. Declaration on the Rights of the Child.*

## Objective

To prompt students to draw on their own innate sense of right and wrong where children are concerned; to sharpen their awareness of the ideal rights of children and of the widespread practical lack thereof.

## Procedures

Divide students into small groups and have them brainstorm a list of "children's rights." Give some examples for starters: adequate nutrition, fair (equal?) treatment under the law, shelter, health care, education, etc.

Have students read their lists aloud. Prompt everyone to listen for repetitions. Have them mark their lists each time someone else repeats one of their choices. Narrow the lists down to a consensus on ten or fewer rights. Have everyone copy the class list.

Distribute handouts of the *U. N. Declaration on the Rights of the Child.* (See p. 110.)

Discuss the following:

- Compare the U. N. list with the class list.
- Did the U. N. list omit any important rights?
- Did the U. N. list name any rights that seem unimportant to you?

Remind students that the lists are ideal, and that reality often falls short of the ideal. Many children lack even the most basic of these rights, such as nutrition, medical care, and safety from abuse by adults.

- Which of the rights in the U. N. list do most children in your country enjoy? In most countries?

### Source

ED 270 312

Caudto, Michael J.
*A Guide on Environmental Values Education. Environmental Education Series 13.*
United Nations Educational, Scientific, and Cultural Organization, Paris, 1985. 111 pp.

## *U.N. Declaration on the Rights of the Child*

*The right to affection, love, and understanding.*

*The right to adequate nutrition and medical care.*

*The right to free education.*

*The right to full opportunity for play and recreation.*

*The right to a name and nationality.*

*The right to special care, if handicapped.*

*The right to be a useful member of society and to develop individual abilities.*

*The right to be brought up in a spirit of peace and universal brotherhood.*

*The right to enjoy these rights, regardless of race, color, sex, religion, national or social origin.*

- How are these rights ensured? Are there agencies and laws to protect children's rights in your country? In most countries?
- Which of the rights are easiest to enforce? Which most difficult? Why?
- What can be done about protecting more children's rights more of the time?

Note: Refer to the U.N. Declaration from time to time during the term, asking students to consider how children are treated in the books and stories they are reading.

## Results/Benefits

Students learn that they can think up rights on their own. They learn what the U. N. has declared to be children's rights. They become sensitive to the painful disparity between "rights" and "realities."

Comments/Notes:

# Traveling through the Countryside

**Source**

Tichenor, Glenda H. "Reflections of the Rural Tradition in Travel Literature," *Exercise Exchange* v31 n1 Fall 1985: pp. 14–19.

## Brief Description

Students read travel literature that reveals the richness and diversity of the American people. Students plan their own similar trips and participate in a class walk. Students role-play interviewers and natives of different areas as described in the literature.

## Objective

Students learn the function of travel literature, which is to add to our knowledge, enlarge our ideas, reflect our culture, and add to imaginative writing. Students learn about the cycles of nature, and that the human search goes on and on for an understanding of self in relation to a place within the cycles of nature.

## Procedures

*Walk across America* by Peter Jenkins (*National Geographic* 151/4 (April, 1977): 466-98) and *Blue Highways* (Chapters 1-3) by William Least Heat Moon are the core of this activity. Supplementary materials include readings from *Letters from an American Farmer* by Crevecoeur (see especially Letter IX), *The Writings of Colonel William Byrd of Westover in Virginia, Esq.* by William Byrd, *Travels with Charley* by John Steinbeck, and *Black Like Me* by John Howard Griffin.

### I. Taking a Trip

Students begin the unit with several warm-up activities. These include thinking about a set of questions to use with the readings, tracing trips they have made on a road map, and reading interesting articles that describe unusual trips or unusual discoveries on trips. First, give students copies of the questions to discuss.

- Why did the travelers go?
- Why did they go where they went?
- Why did they travel as they did (walking, horseback, etc.)?
- What were they hoping to learn?

- What kind of people did they meet?
- How did they feel about the trip and the people they met?
- How did the trip change them?
- Did they want to return to where they visited?
- What adventures did they have?
- Were they ever in danger?
- Would you like to have been with them?

Then have students trace trips they have made on a road map with different colored magic markers. Ask the students to describe the trips.

- How did you feel when you were there?
- Why did you go there?
- What about the place was different from your home?
- Did you learn anything from going there?

Next, the students read *Walk across America*. After the reading, students plan a trip something like the one that Peter Jenkins took.

- Where would you go?
- How would you go? Motor home? Train? Bus? Walking? Biking? Other?
- What would you take with you? Clothing? Food? Money?
- Would you like a pet or a person to go with you?
- What would you hope to discover on your trip?
- What kinds of interesting people would you hope to meet?
- Would you enjoy the natural scenery or famous places more? Why?
- Under what conditions would you ask for help?
- If you can't take the trip, what would be the next best thing?

Students may draw a road map of their projected trip, and find a picture or make a drawing of the vehicle they would use.

**Comment**

Many other travel writings are available that would be suitable for the unit. Travel films could also be included. The criteria of selection should be that the selected passages show places of interest and people who reflect regional, ethnic, rural, or other unique characteristics.

### II. Role-Playing the Traveler-Interviewer

Students role-play travelers by taking a class walk, wearing old shoes and jeans, carrying their cameras to take pictures. The scene of the walk should be a natural setting, if possible.

After the walk, assign students to write *National Geographic*-style picture captions for the photos they took.

Show students copies of the *National Geographic* issue in which Jenkins' story was first published. Have the students use the *National Geographic* captions as models for writing. Have students view their own and classmates' pictures and captions.

- Pretend that you are Peter Jenkins. Write a lengthy caption for your own picture to go in a *National Geographic*.
- Pretend that you are Peter Jenkins. Give your own version of impressions in the style of Peter Jenkins, describing the students, class, school, and area in which you and they live.

## Composition: Learning by Traveling

Have your students as a group make lists of what Peter Jenkins said he learned on his walk. Then have them write in their own words what they think he learned. For example, they might say that Peter learned that our country has a great diversity of people. After they have written five or six sentences, have them choose one sentence and, writing in first person, expand on the topic.

### III. Using Excerpts from *Blue Highways*.

Similar activities can be used for *Blue Highways*. Encourage students to discuss the work.

- Compare the views of the various travelers on the areas they travel through.
- Compare the way each traveler records his/her perceptions.

Have students role-play William Least Heat Moon, and record interviews of various characters in the book. One student will play Moon, and the others may choose other characters. Some good choices are Bob Andriot or Tony Hardin in Shelbyville, Kentucky; Rosemary or Bill Hammond in Brooklyn Bridge, Kentucky; or Madison Wheeler in Nameless, Tennessee. Have the interviewer, "Moon," use the following questions.

- How did you feel about . . .?

- What were you thinking when . . .?
- What advice would you give to me?
- What advice would you give to high-school students?

### IV. Use of Supplementary Readings

Use readings from the other supplementary sources, as desired. Crevecoeur wrote about the suffering of slaves; Byrd wrote about the exploitation of women, Negroes, and Indians; and Griffin described a trip through the South. Griffin, who was White, took a drug to darken his skin so he could "pass" as a Negro in 1959. Steinbeck toured the Southern states during the racial unrest of the early 1960s; among others, he interviewed White women opposed to the racial integration of schools.

### V. Wrap-Up with a Scrapbook

Using pictures taken on the walk, the picture captions that students wrote, and articles and other pictures collected for bulletin-board use, help your students put together a travel scrapbook. Include the compositions they have completed, and encourage them to develop other art work for illustrations and the cover.

## Results/Benefits

Students learn the "basics" of travel through arm-chair activities and writing and a pleasant walk, having fun in the process.

Note: The kind of travel that these sources and activities illuminate, shifts the purpose from *travel as entertainment* to *travel as a learning experience*. Students learn to be inquisitive and to value the unique qualities that make a sense of place important.

Comments/Notes:

### *Environmental Values*

# Haven Peck's Legacy in *A Day No Pigs Would Die*

**Source**

Hartvigsen, M. Kep; Hartvigsen, Christen Brog. "Haven Peck's Legacy in *A Day No Pigs Would Die*," *English Journal* v74 n4 Apr 1985: pp. 41-45.

## Brief Description

Students read *A Day No Pigs Would Die* as an example of an effective and loving family facing harsh economic challenges while remaining in harmony with nature and the community. Celebrates human dignity in the face of poverty.

## Procedures

Have students think about the novel, focusing on Haven Peck's role as a father. First he teaches Rob how to live on a farm.

- What does Haven Peck teach Rob about farm life? About the "earthy reasons" behind the work?
- How does Rob feel about doing his chores? Why?
- How can work be seen as something to be grateful for?

Secondly, Haven Peck teaches Rob to understand nature's laws and how to live in harmony with other people.

- How does Rob view the predatory chain of life—"eat and be eaten?"
- How does Rob support his father's work as a hog killer?
- How are farmers "stewards," entrusted to "tend all of God's good living things?"
- What is the function of fences? How do fences bring "men together, not apart?"
- How does the way Haven Peck handles Seeb Hillman's grief over the death of Letty Phelps and her baby, teach Rob the importance of forgiveness?

Rob is finally tested as to how well he has learned the values of hard work, responsibility, and harmony with nature's laws and mankind when he must slaughter his pig, Pinky.

- Why can't the Pecks keep Pinky?

- How does Haven Peck help Rob through the killing? What is he thankful for?
- Why is Rob able to accept so much responsibility after Haven dies?

## Results/Benefits

Students learn that enduring, unshakable values are those of a courageous display of duty to others and to tasks at hand, and they gain an appreciation of the natural order of life, be it fair or unfair, beautiful or ugly. Nature gives as much as it takes, and the same hard work that wearies the body invigorates the soul.

Comments/Notes:

# Native American Values

**Source**

Katz, Jane. "The Song Remembers: Native American Voices and Visions," *Language Arts* v60 n4 Apr 1983: pp. 439-46.

## Brief Description

This activity features a series of quotations from Native American literature with discussion questions focused on the concepts and moral precepts described in the passages. Use the quotations for introductions to literature, comparative literature activities, and quick writes—whenever they fit in.

## Objective

To show students the beauty of harmony with nature through philosophical and religious beliefs. To show the power of words.

## Procedures

Make copies or write the quotations on chalkboard. With your class, read the quotations aloud and discuss them. Check for understanding by having your students restate the content in their own words. When the meaning of the passage is clear, select from the following questions:

- What does the quotation suggest that people should value?
- Do you think this concept is important? Why?
- Can you think of a situation in the world today where this value is still needed?
- Do many people still believe in this value? Do you?
- Can you think of a place or situation in which to apply the idea behind the quotation to improve things?

### about harmony . . .

*Whenever the Whites treat the Indians as they treat each other, then we will have no more wars. We shall all be alike—brothers of one father and one mother, with one sky above us and one country around us, and one government for all. Then the Great Spirit Chief who rules above will smile upon this land, and send rain to wash out the bloody spots made by brothers' hands from the face of the earth. I hope that no more groans of wounded men and women will ever go* *to the ear of the Great Spirit, and that all people may be one people.*

- Nez Perce

## about tradition and respect for ancestors . . .

*To us, the ashes of our ancestors are sacred, and their resting place is hallowed ground . . . . Our religion is the traditions of our ancestors—the dreams of our old men, given them in the solemn hours of night by the Great Spirit . . . . It is written in the hearts of our people.*

- Suquamish

## about reverence for the life force . . .

*The old people sat on the ground. They liked to remove their moccasins and walk with bare feet on the sacred earth. Their tipis were built upon the earth, and their altars were made of earth. . . . From Wakan Tanka, the Maker of All Things, there came a great unifying life force that flowed in and through all things.*

- Oglala Sioux

## about education . . .

*My birthplace was in the mountains near Mt. Adams, Washington, at the historic encampment my people had been using for generations during the season of the huckleberry harvest . . . . My birth was witnessed by the life of the mountains, not in the sterile world of a hospital . . . . My teachers were not in books or from a classroom, but from everyday life. I learned about birth, death, differences between sexes, and about people who are different from each other. I learned about food, survival, ecology, biology, and the elements of nature. These things I learned before entering the first grade in school. My parents, my surroundings, and my relatives all shared in teaching me.*

- Yakima

## about unity . . .

*Once the people lived in harmony, men and women each performing their assigned tasks. Then they quarreled, and the men crossed the River of Separation. But there, the sun did not shine so brightly as before, and the men returned. From then on, men and women were inseparable. When they crossed the river, they crossed it together.*

- Navajo

**Comment**

The Native vision of life encourages the young to develop dreams, desires, and an understanding of life. These ideas are best expressed through creative writing, song, and other arts. Assigning students to produce a work of celebration or praise will help them participate in the spirit of the Indian vision.

### about reality of the spiritual world . . .

*In the very earliest times*
*When both people and animals lived on earth,*
*A person could become an animal if he wanted to*
*And an animal could become a human being . . . .*

*There was a time when words were like magic,*
*The human mind had mysterious powers.*
*A word spoken by chance*
*Might have strange consequences.*
*It would suddenly come alive*
*And what people wanted to happen, could happen–*
*All you had to do was say it.*
*Nobody could explain this:*
*That's the way it was.*

- Eskimo

### about obedience . . .

*A little boy was told by his mother not to swim in the haunted lake on the east side of the Olympic Peninsula, but he ignored her warnings, and went swimming there. He could see no demons, but many trout were swimming about. He managed to catch one of the swiftly moving trout, swam ashore, cooked a fire on the beach, and ate the fish. The fish tasted good, but just as he swallowed the last bite, he was changed into a loon.*

*Round and round he flew over his lodge, crying and calling to his mother. With the harsh cries of the loon, he tried to tell her what had happened to him, but his mother did not understand that the loon was her son. She tried to beat off the bird with a stick. Fearing that she would kill him, the little boy flew back over the lake, still crying.*

*To this day, loons give harsh cries of warning to children who do not obey their mothers.*

- Northwestern

### about respect for nature . . .

*The waters of the dark clouds drop drop,*
*The rain descends.*

*The waters from the corn leaves drop, drop,*
*The corn grows up.*

- Navajo

## about Mother Earth, the source of all life and fertility . . .

*That our earth mother may wrap herself*
*In a fourfold robe of white meal;*
*that she may be covered with frost flowers;*
*In order that the land may be thus,*
*I have made my prayer sticks into living beings.*

- Zuñi

## about the power of emotion . . .

*With zigzag lightning darting from the ends of my feet,*
*I step . . .*
*With zigzag lightning streaming from the tip of my tongue,*
*I speak . . . .*
*There is danger where I move my feet,*
*I am whirlwind.*
*There is danger when I move my feet,*
*I am a gray bear.*

- Navajo

## about self-esteem . . .

*You threw me away like a rotten fish.*
*I thought you were like silver,*
*and I find you are like lead.*
*You see me high up.*
*I walk through the sun.*
*I am like sunlight myself.*

- Eskimo

## about loyalty and comradeship . . .

*My father would lie quietly upon his mat beside my mother and us. At last, he would start slowly to tell us about how the world began. This is a story that can be told only in winter when there are no snakes about. Our story about the world is full of songs, and when the neighbors heard my family singing, they would open our door and step in over the high threshold. Family by family they came, and we made a big fire and kept the door shut against the cold night.*

- Papago

## about sorrow . . .

*The white people never cared for land or deer or bear. . . . The white people plow up the ground, pull down the trees, kill everything. The tree says, "Don't. I am sore. Don't hurt me." But they chop it down and cut it up.*

*How can the spirit of the earth like the white man? Everywhere the white man has touched it, it is sore.*

-Wintu

## about alienation . . .

*Look at them cars. I remember when I never seen them before. And all those white people walking along, and those big buildings all around here. I don't like it here. My grandmother said this way would come, and now here I am, and she died long time back. Maybe I should be with her now.*

*My own kids growing up like white peoples, and they think I'm just a funny old woman. I know they do. But I ain't got too many more years to go yet. And here you, a white person, asking me all those old ways, and my kids go around here and there and don't even talk to me about those things. It sure is funny, ain't it.*

- Comanche

*And it's hard to see the mountains*
*when you're sitting in the subway.*
*It's hard I said to feel the wind*
*when you're waiting in some welfare office,*
*but I'm not a case, I'm not a number.*
*I can do quillwork.*
*Mister, I can ride with no*
*saddle, and hey, listen,*
*my brother with his own carved*
*arrows can stalk a deer.*
*Why are you checking boxes when I'm trying to talk?*

- Sioux

# Interdependence: The Whole World Works Together

## Brief Description

Presents a series of activities that shows how the USA is socially and economically interdependent with the rest of the world. These activities emphasize the reality that Americans interact with all parts of the globe on a daily basis.

## Objective

Students recognize the interdependence of all countries in a global economy and worldwide society.

Students recognize that the USA can neither withdraw from nor pick and choose its participation in the global society without economic set-back and severe social repercussions.

## Procedures

Select activities from the following to introduce literature, or to make specific points regarding the USA's role in relation to other nations and cultures.

1. **Interdependence in Systems**

   Have several students bring flashlights and disassemble them. Place parts of the flashlights in paper sacks, and organize your students into groups, giving one sack to each group. Make sure that no sack has a complete flashlight inside.

   - Write a list, naming the parts of the flashlight you have in the bag.
   - Assemble your flashlights.

   As students begin to realize that they will have to exchange parts with other groups, stop the activity to discuss why the flashlights will not work without trade.

   Encourage an exchange of parts until all of the flashlights are assembled and working. Some students may begin bargaining, illustrating how trade works.

### Source

ED 238 768

Smith, Gary R.; Bienstock, Eric M. "The Mountain West and the World: International Connections and Alternative Futures." Division of Continuing Education and Community Services, Weber State College, 1983.

- What does it mean to be independent? Dependent? Interdependent?

2. **Interdependence at the Supermarket**

Have students visit the supermarket and make a list of twenty-five products. In a second column, have them note the names of any countries from which any part of the items was imported.

Using a world map, draw lines from the city in which your school is located to all the locations listed from which products were imported.

- How does the map illustrate our economic interdependence with the rest of the world?

3. **Measuring Interdependence**

Have students play Interdependence Bingo using the Bingo master sheet on the next page. Write the name of the person who fits the square on the sheet. Play according to regular Bingo rules, either filling out one column in class or blackout Bingo by consulting friends and family.

- How does this game of Bingo illustrate the idea of interdependence?

Comments/Notes:

# INTERDEPENDENCE BINGO

Find Someone Who...

| B | I | N | G | O |
|---|---|---|---|---|
| Speaks a second language | Can name one foreign author whose writing they've read | Has a foreign student living in their home | Has a foreign car or whose parents own a foreign car | Has a foreign-made motorcycle or bicycle |
| Owns a foreign-made stereo | Has traveled in a foreign country within the last year | Is wearing foreign-made sneakers | Likes the same kind of foreign food that you do | Was born outside of the United States |
| Has ridden in a foreign car some time this week | Has eaten French and Spanish food | YOUR NAME | Has visited Mexico and Canada | Has a foreign-born parent |
| Has a foreign-made watch | Has made a phone call to another country within the last year | Has received a letter from a friend in another country | Has a sweater made in a foreign country | Can name five products in their home that were made outside the U.S.A. |
| Knows someone who was in the Peace Corps | Can name two products from Japan | Has a family member living overseas | Is wearing clothes made in a foreign country | Knows how to dance a foreign dance |

*Environmental Values*

# "Adopt" a Country: A Research and Story-Writing Project

**Source**

Margaret Dodson

## Brief Description

Students "adopt" a country, research life-styles of ordinary citizens, and then "visit" the country through writing a fictional travelogue or narrative adventure story.

## Objective

Students learn about family life, economic realities, school systems, languages, religion, sports, holidays, government, and human rights through research on one foreign country.

Students learn library search skills, organization of notes and research, and the use of written sources to document ideas.

Students learn about many countries through oral reports and reading the stories written by other students.

Students develop positive attitudes toward their "adopted" countries, expanding their own worlds and accepting the humanity of diverse racial and cultural groups.

## Procedures

Students will need geographic and demographic data as an introduction to the countries of the world, their locations, and the relative economic status of each. Reserve seven to ten days of library time for independent research. The activities in the project include writing a letter to an embassy, visiting a travel agent, finding information in the library, giving an oral report including a description of three "Wonders" within the adopted country, and writing a story or travelogue in which the student "visits" the country and writes about the experience.

### Introduction

Introduce the project by talking about the objectives mentioned above. Use a world map and other introductory material to acquaint students with the current global status of nations, populations, etc. After the introduction, give them time to think about what country they would like to "adopt." Make it clear that each person will have a different country to research and "visit."

- Turn in a list of your top three choices of countries to adopt. Write a brief statement about why you have chosen each country on the list.

Assign countries to students based on their requests, but balance the choices so that a wide cultural and geographic range is included in the study.

## Research

I. After countries are assigned to the students, prepare them for the library research. Students should have a clear understanding of all the activities in the project before going to the library. In addition to specific data to be found (which is shown on the worksheet below), students should plan to do the following:

- Find the address of the embassy for your country in Washington, D.C. Write to countries that do not have embassies through the State Department.
- Write a letter to the embassy or State Department address explaining your project and asking for information.
- Visit a travel agent, and ask for brochures and information about going to visit your adopted country.

II. Give students appropriate information on how to document their ideas. Inform students about the oral report they will give describing three *Wonders*.

- The "Wonders" of your adopted country may be natural features such as rivers, mountains, or jungles. They may be human constructions such as special buildings (mosques, cathedrals, coliseums), mines, dams, industries. They may be cultural wonders, such as a large number of languages, ethnic groups, or educational institutions. They may even be influential people such as politicians or other public leaders, or "national treasures," such as artists, philosophers, and composers.
- Write a brief paper describing each of the Wonders of your country and giving an example of a similar Wonder in the USA.

Having students give comparative information about the USA and the adopted country enhances understanding and makes students feel more familiar and at ease with the adopted country. Ask students to locate and share the same type of comparative information for the rest of their activities.

Propose that your students research the items on the next two pages to research in addition to the three Wonders. Worksheets with the topics listed, with space to write information, helps the students immensely. Students can use interlinear documentation.

Not all the information on the worksheet will be available for every country. Find out as much as you can. You need enough information to "visit" your country and have an "adventure" there. You will be surprised at how much you can find out about your country.

Comments/Notes:

## Story Data: Writing around the World

**Find out all you can about the following items. Fill in both columns as you go.**

| Data | Adopted Country | America |
|---|---|---|
| Family | | |
| parents' roles | | |
| grandparents' roles | | |
| divorce | | |
| abortion/birth control | | |
| ceremonies | | |
| religious | | |
| marriage | | |
| funerals | | |
| graduation | | |
| coming-of-age | | |
| Education/School | | |
| public/private | | |
| grades/examinations | | |
| length of average | | |
| term | | |
| total years | | |
| % to university | | |
| young people's lifestyle | | |
| level of literacy | | |
| Government | | |
| type | | |
| civil rights guaranties | | |
| degree of corruption | | |
| stability | | |

| Data | Adopted Country | America |
|---|---|---|
| Economics | | |
| degree of industrialization | | |
| types of industry | | |
| job market now | | |
| job market in the future | | |
| average income | | |
| number and situation of the poor | | |
| Languages spoken | | |
| Religions | | |
| relationship of church and state | | |
| majority religion | | |
| (basic beliefs) | | |
| minority religions | | |
| (basic beliefs) | | |
| religious conflicts | | |
| ceremonies/sites | | |
| activities | | |
| Sports | | |
| Holidays | | |
| patriotic | | |
| religious | | |
| birthdays | | |

The school library may not have all the information you want for every country. Search elsewhere! Information is where you find it.

## Oral Reports

Have students give their oral reports and hand in the Wonder papers. Encourage students to use visual aids during the report. Video-tape oral reports, if your school has the equipment.

## Story Writing

- Write an imaginative story using the research that you have done. You may travel to the country and tour or become a citizen of the country and have an adventure. In any case, *you* must be part of the action, either in ordinary life or an imaginary one.
- You could be the major character, a narrator "friend" of your characters, a "mouse in the house." Whatever structure your story takes, make sure that you give an "on-the-scene" narrative.

After the stories are finished, conduct a silent read-around, having students write commentary on one another's stories, or on a piece of paper attached to the story.

## *Results/Benefits*

Students learn a great deal about an individual country, and they experience life in the country imaginatively. Writing to learn becomes writing to experience and grow as a member of the global community.

Comments/Notes:

# *Alternative Futures: Develop Thinking Skills*

### Source

ED 238 768

Smith, Gary R. and Eric M. Bienstock. "The Mountain West and the World: International Connections and Alternative Futures." A Handbook of 15 Activities for Secondary Classrooms. Division of Continuing Education and Community Services, Weber State College, 1983.

## *Brief Description*

An introduction to the CoRT (Cognitive Research Trust) thinking program which proposes that by practicing a few thinking structures, students can learn to make decisions, including values decisions, with greater skill and accuracy.

## *Objective*

### Reasoning objectives:

- Collection of Data
- Data Analysis
    - Interpretation
    - Synthesis
    - Application
    - Evaluation
- Hypothesis Formation
- Hypothesis Testing
- Interpretation of Graphs and Tables
- Decision-making

### Values clarification objectives:

- Examining values in light of new evidence
- Verbalizing value positions when appropriate
- Choosing from alternative values when appropriate
- Acting on values in light of new consciousness about global interdependence and alternative futures

## *Procedures*

To use the CoRT method beyond this elementary introduction, contact the ERIC Document Reproduction Service (EDRS, Cincinnati Bell Information Systems (CBIS) Federal, 7420 Fullerton Road, Suite 110, Springfield, VA 22153-2852, Telephone (800) 443-ERIC) for a copy of the entire handbook. The authors recommend that students practice each skill at least three times in the initial stages. Sample activities are included. The process is broken down into eight skill-training activities, described here with brief examples:

- **PMI**
  PMI refines initial reactions to an idea, replacing "likes" and "dislikes." *P=PLUS*: The good things about an idea—why you like it. *M=MINUS*: The bad things about an idea—why you don't like it. *I=INTEREST*: What you find interesting about an idea.

  Example: "All seats should be taken out of buses." What are the *P* plusses, *M* minusses, and *I* interesting factors about this idea?

- **CAF**
  CAF means *Consider All Factors*. CAF encourages thinkers to look beyond the obvious, instead of just considering what appear to be the important factors.

  Example: A man goes to buy a secondhand car for his family. He considers all the following factors:

  That the person selling it actually owns it

  The price of the car

  The type and color of the car

  The engine power and the speed of the car

  How well all the mechanical parts are working

  Whether it is big enough for his family

  What factors has he left out?

- **C&S**
  C&S stands for *Consequence and Sequel*. C&S asks you to consider what the consequences of an action will be over time. Thinking about consequences—short-term (1 to 5 years), medium-term (5 to 25 years), and long-term (over 25 years)—may change opinions on whether or not an action is a good idea.

  Example: A new law is suggested to allow school children to leave school and start earning a living, if they want, after the age of 12. Do a C&S at all three terms (1 to 5, 5 to 25, after 25 years) on this from the point of view of someone who leaves early; from the point of view of the schools; from the point of view of society in general.

**AGO**
AGO stands for *Aims, Goals, and Objectives*. Having any of these three ideas gives a sense of purpose. This is better than merely reacting through habit, imitation, or other

**Comment**

These skills are especially important in literary analysis and interpretation as well as in research writing. Use these higher-level skills to enable students in making reasoned arguments. Students are often encouraged to think things through, but they are seldom presented with a positive method for developing systematic thinking skills. Research has shown the CoRT methods to be very successful.

- means. Having objectives helps in decisions, planning, and purposeful action. It also helps in understanding other people's choices—what was their purpose?

  Example: Everyone has to eat to live, but people have different objectives with regard to food. Do an AGO for the following: housewife, cook, shopkeeper, food manufacturer, farmer, the government.

- **FIP**

  FIP stands for *First Important Priorities*. FIP comes after generating lots of ideas through activities 1, 2, 3, and 4. FIP means to pick out the most important points, to which you will give priority, and with which you will deal first.

  Example: In doing a FIP on choosing a career, you may come up with the following factors: pay, chances of improvement or promotion, people you would be working with, work environment, distance you would have to travel to get to work, interest or enjoyment of the work. Which three factors would be your top priorities? Why?

- **APC**

  APC stands for *Alternatives, Possibilities, Choices*. APC is a deliberate search for alternative courses of action and/or explanations when situations arise. It is designed to go beyond the obvious answers by exploring what has been left out of the original response.

  Example: A man goes into a bar and asks for a drink of water. The woman behind the bar gives him a drink of water, and then she suddenly screams. What possible explanations are there? *Example:* You discover that your best friend is a thief. What alternatives and possibilities do you have? What choices must you make?

- **OPV**

  OPV stands for *Other Person's Viewpoint*. OPV is a deliberate attempt to see a situation from other perspectives. OPV is an antidote to self-centeredness, and it may yield useful new ways of looking at situations. It reveals that different people have different objectives, priorities, and alternative perspectives.

  Example: Everyone is always talking about pollution, but cleaning up the environment costs money. What are the viewpoints of the following people: the ordinary citizen in the street, an environmental organization concerned with pollution, the industrialists whose companies cause the polution, the government?

- **Decisions**
  A decision is called for when a person either has to choose between doing something or not or make a choice among alternatives. It may be forced, as when facing a fork in the road. In making decisions, it is useful to be clear about the factors involved (CAF), the objectives (AGO), the priorities (FIP), the consequences (C&S), and, of course, the alternatives (APC). Exercise the appropriate exploratory thinking activities before making a decision.

  Example: A politician has his own strong views about capital punishment, which he does not want reintroduced, but he knows that a majority of his constituents are in favor of capital punishment for certain crimes, such as killing a police officer. How should the politician make his decision on how to vote?

## *Results/Benefits*

By using CoRT, younger pupils who had been regarded as academically less-able suddenly turn into effective thinkers. More-gifted students learn to explore subjects rather than defending initial positions. This program has proved effective in England, Scotland, Wales, Eire, Australia, New Zealand, Canada, Spain, Malta, and Nigeria.

Comments/Notes:

# Taking Thoreau's Boulders into the Classroom

**Source**

ED 276 002

Barto, David. "Taking Thoreau's Boulders into the Classroom." Feb 1986.

## Brief Description

Presents a wide range of enrichment activities that build students' understanding of, and appreciation for, Henry David Thoreau's ideas, personal character, and ongoing relevance.

## Objective

Students learn Thoreau's basic philosophy by dividing his ideas into four main themes: simplicity, love of nature, following one's dreams, and following one's conscience; they engage in activities to develop understanding and modern applications.

## Procedures

Emphasizing the four main themes, introduce students to Thoreau's ideas . Use appropriate reading materials, lecture, or audio-visual materials.

1. Discuss Thoreau's experiences at Walden Pond as a period of time set aside in an appropriate setting for reflecting. Ask students to describe in writing their own choices of settings for quiet, secure, personal time. Carole King's song "Up On the Roof" gives an example of a modern retreat.

   Explain that Thoreau lost his brother, John; explain also about the deaths of little Waldo Emerson and Thoreau's Harvard roommate, Charles Stearns Wheeler. Students will also be interested in Thoreau's illness, tuberculosis, which had already cost him a semester at Harvard.

2. Use Carole King's "Simple Things" and Madonna's "Material Girl" in comparison with Thoreau's passage: "A man is rich in proportion to the number of things he can afford to let alone." Read other excerpts from that section of *Walden* that ends "Simplicity, simplicity, simplicity." Conclude the discussion with information about the Industrial Revolution beginning in America near Concord, at Lowell, and mention that Thoreau said, "My wealth is not possession, but enjoyment."

3. Other songs with suitable themes: Jim Croce's "I've Got A Name" (sense of identity), Christopher Cross's "Sailing" (painting our dreams), Diana Ross's "Theme from Mahogany" ("Do you know where you're going to? Do you like what life is showing you?"), Three Dog Night's "Out in the Country" (environment), USA for Africa's "We Are the World" (civil disobedience, social responsibility), Frank Sinatra's "My Way" (courageous individualism). Also, have your students type up and bring to class song lyrics with Thoreauvian themes which they have found and would like to discuss.
4. Have students express Thoreau's statements colorfully and imaginatively in mobiles, statues, paintings, display boxes, or on posters.
5. Have students design and build to scale a model of Thoreau's house, including appropriate furniture inside. Images of Walden Pond and Concord on overheads are also worthwhile.
6. Collect visuals on Thoreau, including photocopies. Put together a "Thoreau Family Album" with pictures of family, close friends, homes, etc. The album will help to revise the inaccurate stereotype of Thoreau as a hermit. Another album would be "Thoreau's Concord," showing the homes of friends, Walden Pond, the graveyard, and other scenes.
7. Take students to a woods, a pond, or a lake for 20 minutes of silence. Let them discover the pleasure of quiet self-acceptance.
8. Take students for a walk, stopping to read aloud quotes from Thoreau on the value of nature and walking. Suggest that students place a rock on a cairn, as is the tradition at the original Walden homesite.
9. Do a living-history project in which students act as Thoreau or his mother. Also *The Night Thoreau Spent in Jail* would be good to read aloud. E. B. White's essay on Walden, and Woody Allen's "Brief, Yet Helpful, Guide to Civil Disobedience" are worthwhile resources.
10. Teacher reference sources of note are *The Days of Henry Thoreau* by Walter Harding (New York: Dover Publications) and *A Thoreau Profile* by Milton Meltzer and Walter Harding (Concord, Massachusetts: The Thoreau Foundation, Inc.).
11. Have students keep a scrapbook filled with print media and TV examples of contemporary issues parallel to Thoreau's concerns.
12. Have students keep a journal—Thoreau kept his journal faithfully for twenty-five years.

**Comment**

Students might write to the Concord, Massachusetts, Chamber-of-Commerce for information on the proposed "development" project at Walden Pond.

13. Have students study Thoreau's style and write imitative pieces.
14. Play environmental records while students write or read Thoreau. Combine reading, writing, and flute music in an outdoor setting. Thoreau often played the flute at Walden.
15. Have students write a class poem about civil disobedience.
16. Have students write on a topic on which Thoreau wrote. After the essays are finished, have a student, or several students, read aloud Thoreau's writing on the same topic. Compare the essays.
17. Have students make a time-line for their own lives with the future in dotted lines and goals listed. Discuss the Thoreau passages on "castles in the air" and to "live deliberately" in connection with the students' time-lines.
18. Apply the "different drummer" quotation to individuals in the community, nation, and world. Analyze leadership qualities.
19. Have students write a letter to Thoreau, telling him what they think of his experiment, philosophy, life; or write on some other topic meaningful to your students.
20. Assign a quotation from Thoreau for thorough dissection in writing. Have students explain what the quotation means; give examples from everyday life or from Thoreau's life to drive the meaning home; offer comparison from another literary work or of a literary character to demonstrate similar ideas; describe the value of Thoreau's main idea to society and in one's own individual life.

## Results/Benefits

The difficult prose style of Thoreau's "Boulders" becomes the reliable rock of Thoreauvian philosophy, with rich veins of meaning to be mined.

## *Environmental Values*

# "The Need of Being Versed in Country Things"

## Brief Description

Describes a nine-week series of activities and writing that helps students learn that being in tune with nature offers a sense of continuity in a changing world. May be used to flesh out a course in American literature.

### Source

"Garner the Need of Being Versed in Country Things—A Thematic Approach," *Exercise Exchange* v31 n1 Fall 1985: pp. 20–23.

## Objective

To add hands-on activities to the study of American or other literature so as to foster a sense of identity with the land.

To use journal writing to develop thinking and writing skills.

## Procedures

Obtain copies of "The Need of Being Versed in Country Things" by Robert Frost. Read and discuss the poem with your students, allowing them to develop interest and understanding in the theme of the activities.

Have your students keep a journal in which they write at least once a week on the activities and journal topics explained in Activity Four. Activity One requires seeds, styrofoam cups, and potting soil; Activity Two, collected travel brochures; Activity Three, art transparencies of scenes from nature.

### Activity One: Planting Flowers

Give each student a styrofoam cup on the first day. Hand out colored markers and pens. After the cups are decorated, fill the cups with potting soil, and dispense seeds. Instruct the students to water "their land" and otherwise oversee "their crop" thereafter. After a trial-and-error period, a lesson on "farming" may be necessary, explaining how to tell if soil is too wet or too dry, and how much watering is too much or too little.

- Decorate these cups as you please. Tomorrow they will be filled with potting soil and seeded with the crop of your choice.

- Keep the soil watered as needed.

Have students record the progress of their "farms" in their journals. Absent students whose plants die from lack of water may have to start over. After five or six weeks, some of the plants will bloom; some will not. Some will die shortly thereafter. Have students record their thoughts and feelings about the activity.

## Activity Two: Travel Brochures

Plan to use this activity during week seven. You will need a collection of travel brochures which you can have collected during the previous summer through various means. On day one of the activity, give each of the students a handful of brochures.

- Read through these brochures, enjoy the pictures, and then trade them with your neighbors.
- Discuss with the class any of the places you have been—or places like them—and share your impressions with your classmates.

Record on the chalkboard the students' ideas of things that stand out in the brochures, such as animals, the countryside, natural beauty, interesting buildings, people doing things, and other items. Point out that many or all of the predominant images emphasize nature. Use the brochures and discussion as a journal topic on which to write.

## Activity Three: Art Exhibit

Use a set of art transparencies (such as Sara Jenkins, *Art and Culture Series: Images of Nature*, Milliken Publishing Co., 1973) to teach students about the beauty of nature and to become "art critics." Show a series of art transparencies for three to five minutes each. Mount the transparencies on white paper and then display them with a list of analysis-and-commentary questions for each picture near the display.

- Select the painting you would like to write about. Use the list of questions as journal topics for the week.

This activity provides good closure for the nine weeks.

## Activity Four: Journal-writing

Keeping a journal works best when it is done on a steady basis and with new emphases each week. Instruct students to write one full page per week.

**Week One:** Use warm-up questions to get students started.

- Do you feel uncertain about your part in this activity? How did pioneer farmers feel when they planted seed in the gound? Are you confident that something will grow?

***Journal Topic:***

- What are your feelings about your land, planting, and your choice of seeds?

**Week Two:** Use new warm-up questions to get the students started.

- How do the sprouts look? Are you impressed? surprised? disappointed? How do you think early settlers felt when their seed sprouted?

***Journal Topic:***

- What are your feelings now that your land has (or has not) produced seedlings?

**Week Three:** Develop and discuss more, new warm-up questions appropriate to the student's experiences with their land.

***Journal Topic:***

- The availability of land (with its geographic characteristics) has had a great deal of influence on our history and literature. How has land (including your own little cup of it) influenced your outlook?

**Week Four:** This three-part question is designed to get students thinking about land in relation to money and bargaining power. Students whose plants did not grow may want to buy plants from other students. Students with plants usually do not want to sell. The dynamics of this exchange reveal attitudes toward land ownership and sharing property.

***Journal Topic:***

- Would you sell your land? Why or why not?
- How much is your land worth compared to that of others?
- Do you think early settlers had similar feelings? To a greater or lesser extent? Explain.

**Week Five:** American literature can be related to American history.

***Journal Topic:***

- Most of you have "crops" growing on your land, and the work in class related to "farming" is less than it was on the day when we first planted. Compare this to the settlement and expansion of America during the 1820s and 1830s.

**Week Six:** Read "Thanatopsis" by William Cullen Bryant with your students. Discuss Bryant's view and uses of nature.

***Journal Topic:***

- Nature—Is it good or bad? Sinister or helpful? Both? Neither? Neutral? Explain.

**Week Seven**: Use the travel brochures in Activity Two as a base for this writing.

***Journal Topic:***

- What is the contemporary view of nature and of rural America?

**Week Eight**: Remind your students of the ubiquity of synthetic fibers, vitamins, gimmicks, gadgets, and other unnatural uses of resources.

***Journal Topic:***

- Can we live without nature? Is technology "saving" us from nature? Are "we"—even at our technological worst—still part of nature?

**Week Nine**: Use the art transparencies and questions of Activity Three for this week.

## Results/Benefits

The study of nature and our rural heritage in conjunction with literature offers a sense of continuity in a changing world. Urban students may develop longings for an alternative lifestyle; rural students may develop greater appreciation for what they already have.

# Annotated Bibliography

# *Annotated Bibliography of Related Resources in the ERIC Database*

Documents cited in this section provide additional ideas and activities for values clarification through teaching literature. The ED numbers for sources in *Resources In Education* are included to enable you to go directly to microfiche collections, or to order from the ERIC Document Reproduction Service (EDRS). If a citation has a CS number rather than an ED number, look in *RIE* or the ERIC database to find the corresponding ED numbers.

## Atheism

"Christian Ethics. A Teacher Information Bulletin for Division IV." Regina, Saskatchewan Department of Education. 1984. 52 p. [ED 260 988]

Listed are print and audiovisual materials that support the "Curriculum Guide for Division IV: Christian Ethics" intended for use in grades 10, 11, and 12. The course is designed to help students articulate, reflect upon, and understand what they believe and practice. Cited in this resource manual are textbooks, teacher's guides, supplementary materials, reference materials, and audio-visual resources. The materials are organized under the headings of the themes found in the curriculum guide: (1) God and Man (Searching for God, Religions of the World, Faith and Atheism, and Life beyond Death); (2) The Christ in Scripture (Jesus of the Gospels; The Parables of Christ; The Beatitudes; God's People in the Old Testament; and Understanding the Bible); (3) The Contemporary Christian Community (The Church, Christian Worship and Sacraments, Prayer in Contemporary Spirituality, and Everyday Ecumenism); (4) The Christian (Christian Morality and Conscience, Moral Problems of Today, Marriage, and Social Justice). The publisher, date, and Canadian distributor are provided for each entry. A publisher/producer/ distributor directory is provided.

Schott, James C. "Holy Wars in Education," *Educational Leadership*, v47 n2 p61-66 Oct 1989.

According to Robert L. Simonds, president and founder of the National Association of Christian Educators, public education is a stronghold of the devil that promulgates atheism and immorality. The key to controlling education is to establish Christian Parents' Committees in all 15,700 school districts across the U.S. and elect members to local school boards. Includes 36 references.

## Church and State

Connor, Eugene T. "Accommodating Religious Needs: Policies and Procedures." *Religion & Public Education*, v16 n2 p245-57 Spr-Sum 1989.

Argues that the negative media attention focused on public school boards as they struggle with issues of religion and the public schools could be avoided if boards would adopt policies on such issues. Discusses three primary areas of policy concern: school personnel; students' rights; and the school curricular and extracurricular issues and activities.

Connors, Eugene T. "Religion and the Schools: Significant Court Decisions in the 1980s." Fastback No. 272. Publications, PDK Foundation, 8th Street and Union Avenue, Box 789, Bloomington, IN 47402 1988. 42 p. [ED 296 472]

This "fastback" examines the U.S. Supreme Court decisions and a few lower court decisions concerning religion and education rendered in the 1980s; for background purposes, it also includes some decisions prior to the 1980s. The first of four parts discusses cases pertaining to prayer and religious activities in school. Included in the discussion are cases concerning "moment of silence," posting the Ten Commandments, school clubs and the Equal Access Act, religious holidays and holiday observances, Christmas pageants and other seasonal observances, and prayers during school functions. The second part discusses cases involving aid to parochial schools. Litigation involving shared time programs and Chapter I services is discussed, along with tax deductions for education expenses. The third part addresses religion in the curriculum, reviewing cases on religious objections to compulsory school attendance, "creationism" and evolution, using the Bible in the school curriculum, teachers' rights to refuse to teach objectionable material, and textbooks and "secular humanism." A list of cases is appended.

Drovdahl, Robert R. "Religious Liberty in Schools: A Search for 'Guiding Stars'," *Religion & Public Education*, v16 n2 p233-44 Spr-Sum 1989.

Offers a perspective on the challenge that teachers face with the question of religion's role in the public schools. Discusses seven guidelines for curricular decision making. Cautions against seeking absolute solutions to the questions that will continue to surround the religious liberty provisions of the First Amendment.

Gelfand, Gregory. "Of Monkeys and Men—An Atheist's Heretical View of the Constitutionality of Teaching the Disproof of a Religion in the Public Schools," *Journal of Law and Education*, v16 n3 p271-338 Sum 1987.

Reviews court decisions on creationism, science, and separation of church and state in relation to 1st and 14th amendments, establishment clause, and free-exercise clause. Discusses fundamentalist interpretation of evolution and concept of "scientific neutrality." Proposes that rights of religious minorities are best served if teaching of evolution is excluded from elementary and secondary public schools.

Gittins, Naomi E., ed. *Religion, Education and the U.S. Constitution*. Publication Sales, National School Boards Association, 1680 Duke Street, Alexandria, VA 22314. 1990. 110 p. [ED 322 599]

Articles written primarily by practicing school attorneys who represent public school clients are compiled in this publication. Information about how the establishment and free exercise clauses of the First and the Fourteenth Amendments of the U.S. Constitution affect curriculum, student programs and activities, teacher employment, and school board administrative decisions is presented. Articles are as follows: "Public Aid to Parochial Schools," by Dennis G. O'Hara; "An Analysis of the Expansion of Free Exercise and Establishment Clause Challenges to Curriculum and Instructional Practices in the Public Schools," by Jay Worona and Margaret Chidester; "Unemployment Benefits and Free Exercise Rights," by Jeffrey A. Davis; "Use of Facilities by Outside Religious Groups," by John S. Aldridge; "Religious Garb: May Public School Teachers Wear It?" by Fay Hartog-Rapp, Gretchen Winter, and Michele Freedenthal; "Home Schooling," by Perry Zirkel and David B. Rubin; "Accommodation of Employees' Religious Observances," by Fay Hartog-Rapp, Gretchen Winter, and Michele Freedenthal; "Policies and Practices on Religious Expression in the Schools," by Cynthia Lutz Kelly and Naomi E. Gittins; and "The Equal Access Act and Student Groups," by Stephen S. Russell. Membership and publication information about the National School Boards Association Council of School Attorneys is included.

Goldsmith, Kory. "The Equal Access Act: The Supreme Court Upholds Its Constitutionality," *School Law Bulletin*, v21 n4 p9-15 Fall 1990.

The Supreme Court affirmed in "Mergens" that the Equal Access Act represents a legislative determination that secondary school students are mature enough to be exposed to an open forum. However, schools may either recognize noncurriculum-related groups, restrict student groups to curriculum-related activities, abolish student clubs, or give up federal assistance. (46 references)

Graves, Michael P. "This Art of Straining Souls: Incidental Faith/Learning Integration in the Interpersonal Communication Classroom." Paper presented at the Annual Meeting of the Speech Communication Association, 1983. 1983. 16 p. [ED 240 641]

Efforts by Christian colleges to integrate faith and learning in communication courses through conscious and direct planning are based on several questionable assumptions: that faith must be learned through the intellect, that all evangelical Christians share the same theological roots, and that interpersonal communication can be taught like any other subject. Faith can be viewed, however, in two ways—as a series of propositions or as an intuitive experience. The validity of both approaches is substantiated by current research in cerebral dominance. Injecting preplanned, conscious faith/learning integration into courses might destroy the possibility for more spontaneous, incidental learning. The Christian College Consortium represents not a uniform view of faith, but a variety of approaches reflecting different theological roots, and although the cognitive/propositional approach appears to dominate, Quaker writings offer support for incidental faith/learning integration through their emphasis on immediate revelation. While some teachers may prefer preplanned and conscious approaches, other teachers are by nature, personality, or philosophical commitment more at ease with the incidental mode. The communication classroom itself appears particularly suited for this mode. A valid means of integrating faith and learning, the incidental method should not be eliminated from the interpersonal communication classroom.

Kealey, Robert J. *Everyday Issues Related to Justice and Other Gospel Values*. National Catholic Educational Association, Suite 100, 1077 30th St., N.W., Washington, DC 20007-3852. 1984. 82 p. [ED 259 981]

This manual presents situations that occur in the lives of most children and suggests to the teacher related activities which might cause students to reflect on the deeper meaning and significance of the situations. It seeks to make the teacher, and thus students, aware of the fact that peace, justice, and other value issues are part of daily living. There are 31 lessons included, all of which are designed to be used whenever the appropriate situation comes up rather than in a fixed order, as well as two chapters addressed to the teacher which focus on the importance of values education and how to use these lessons. The lesson situations include new students in class, culturally different students, the elderly, handicapped people, stealing, learning that a friend has stolen something, cheating in school, helping another student cheat, disagreement with a friend, unemployment, academic and athletic competition, the meaning of death, right to life, television commercials, destruction of property, the throw-away society, waste of food, assemblies, care of pets, loss of one's home through a disaster, embarrassing sickness, lack of volunteers, examination period, food drive, operation rice bowl, poking fun at other students, unkind nicknames, mimicking a physical handicap, school service project, Martin Luther King Day, and inaccurate language. Each activity includes the value to be taught, background, objective, and specific activities for primary and upper level students.

Kniker, Charles B. *Teaching about Religion in the Public Schools* (Fastback 224). Phi Delta Kappa Educational Foundation, Eighth and Union, Box 789, Bloomington, IN 47402. 1985. 49 p. [ED 256 688]

The purpose of this booklet is to clarify what can be taught about religion in public schools while remaining within constitutional guidelines and using teaching material that is pedagogically sound. The first section, "Religion is a Fact of Life," covers the historical background, the current situation, and issues to resolve in teaching about religion. "Preparing to Teach about Religion" deals with the place of religion in the curriculum, teacher preparation, and resources. "The Bible in Literature Classes," discusses approaches to using the Bible and some classroom problems. The next section, "Teaching about Religion in the Social Studies," covers guidelines for this area, a sample lesson, and curriculum resources. "Community Relations and Teaching about Religion" deals with the controversies surrounding this topic, involvement of the community in developing policy guidelines, implementation of such guidelines, and resources. Two pages of additional references are also provided.

Kniker, Charles R. "A Survey of State Laws and Regulations Regarding Religion and Moral Education," *Religion & Public Education*, v16 n3 p433-57 Fall 1989.

Summarizes findings of a 50-state survey of state laws, regulations, and guidelines concerning religion and moral education. Describes legislation affecting the curriculum, student and teacher behavior, and nonpublic schools in 30 topic areas. Reports the need for further verification and clarification. Finds minimal regional differences. Correlates amount of legislation to enrollment size. Includes tables showing results.

Mahon, J. Patrick. "*Mergens*: Is the Equal Access Issue Settled?" *Journal of Law and Education*, v19 n4 p543-47 Fall 1990.

The United States Supreme Court ruling in "Mergens" gives school districts the following options: (1) require all student groups to have a direct relationship to curriculum; (2) have a "limited public forum," therefore allowing noncurriculum-related groups to use school facilities; or (3) choose to ignore the law and forego all federal funds.

McCarthy, Martha M. "Read This Review of Case Law before Religious Controversy Hits Your Schools," *American School Board Journal*, v169 n1 p33-34 Jan 1982.

Reviews court cases in which parents challenged school practices on religious grounds. Puts particular emphasis on recent attempts to make the curriculum conform to religious views.

McCarthy, Martha M. *A Delicate Balance: Church, State, and the Schools*. Publications, Phi Delta Kappa, Eighth and Union, Box 789, Bloomington, IN 47402. 1983. 186 p. [ED 236 780]

Focusing on current legal issues in church, state, and school relations, this book examines four critical areas in the controversies surrounding the respective rights of public education and religious education; it then addresses the issues of state aid to, and governmental regulation of, parochial schools. Court opinions about religious observances and activities in public schools include decisions regarding Bible reading and prayer, the uses of religious holidays and symbols, the religious content of graduation exercises, and the distribution of religious literature in public schools. The author further examines the judicial balancing between the constitutional protections of religious exercise and the government's requirements for compulsory schooling and mandated areas of curriculum. The legal challenges offered to public school curricula are also analyzed, including efforts to introduce the teaching of creationism and to censor instructional materials in public schools. Finally, the book addresses the problems in the relationship of the states and parochial schools by noting the judicial interpretations (both federal and state) regarding the various forms of aid to parochial schools—transportation aid, loans for services, tax relief for parents of parochial school students—and discusses the lawsuits and decisions relevant to the question of the state's authority to regulate parochial schools and home education programs.

McCarthy, Martha M. "Student Religious Expression: Mixed Messages from the Supreme Court," *West's Education Law Reporter*, v64 n1 p1-13 Jan 17 1991.

Although the Supreme Court's "Mergens" decision settled the controversy over the constitutionality of the Equal Access Act, the ruling seems to make more ambiguous the definition of a limited open forum for student expression and the legal status of devotional activities. (55 references)

Morris, J. B. "Guidelines and Compatible Components on Religion in the Public Schools," *Religion & Public Education*, v16 n1 p131-33 Win 1989.

Suggests specific ways of bringing the academic study of religion into a secular curriculum. Presents general guidelines and procedures for administrators, in working with school boards, to design and implement the teaching of religion. Argues that state boards of education are instrumental in making the academic study of religion a vital part of public school curriculum.

Nord, Warren A. "Religious Literacy, Textbooks, and Religious Neutrality," *Religion & Public Education*, v16 n1 p111-21 Win 1989.

Describes religious illiteracy among undergraduate students. Examines high school textbooks in United States and world history, economics, home economics, and biology. Finds religion almost completely ignored. Argues that the religious neutrality mandated by the Supreme Court effectively eradicates religion from the curriculum. Suggests a new test of neutrality.

Nord, Warren A. "Taking Religion Seriously," *Social Education*, v54 n5 p287-90 Sep 1990.

The National PTA holds the position that religion should be dealt with in public schools in an academic, not a devotional, way. Discusses the implications of Supreme Court decisions on religion in the schools and appropriate ways of including religion in the school curriculum.

Nuger, Kenneth Paul. "The U.S. Supreme Court Applied the 'Lemon' Test to Louisiana's Balanced Treatment Act," *West's Education Law Reporter*, v46 n1 p1-15 Jun 23 1988.

Reviews antievolution curriculum legislation in the courts and the background of the Supreme Court's ruling that Louisiana's Balanced Treatment for Creation-Science and Evolution-Science Act unconstitutionally advanced particular fundamentalist religious views.

Park, J. Charles. "The Religious Right and Public Education," *Educational Leadership*, v44 n8 p5-10 May 1987.

The growth of groups on the religious right has resulted in a major ideological division in the United States. Outlines the strength of these groups, the particulars of the secular humanism debate, and the ability such groups have to coordinate issues and join together in campaigns influencing public education.

Quay, Richard H. *The New Right and American Education: A Bibliography. Public Administration Series Bibliography P-1508*. Vance Bibliographies, P.O. Box 229, Monticello, IL 61856. 1984. 10 p. [ED 248 817]

A bibliography of approximately 88 materials on the New Right and education in the United States is presented. Although some of the publications are from the 1970s, most cover the 1980-1983 period. Specific topics include the following: school politics and the influence of interest groups and social movements; secular humanism and the schools; textbook and curriculum censorship in public schools; taking the moral majority seriously; the New Right movement and its impact; conservative pressures on the curriculum; censorship and creationism; the effect of conservatism on teacher education; morality, ethics, and the New Right; the resurgence of conservative Christianity (the Fundamentalist phenomenon); the new Christian right as a social and political force; the question of whether political ideologies influence education in the United States; the future of education's liberal consensus; the effect of new conservatism on women in education; the case for tuition tax credits; and the balance between church, state, and the schools.

"Religion in the Public Schools." Publication Sales, American Association of School Administrators, 1801 North Moore Street, Arlington, VA 22209-9988. 1986. 68 p. [ED 274 061]

**This booklet offers school administrators guidance on the constitutional foundation of religious freedom and the relationship between church and state in the United States. Most of the recent Supreme Court cases dealing with religion in the schools and many current issues in the field are discussed. Questions that administrators may wish to address before considering specific policies are also raised. The booklet's first chapter introduces the basic issues affecting the relationship between religion and public education. Chapter 2 outlines the law and its constitutional basis, focusing on religious freedom, the "Free Exercise" and "Establishment" clauses of the First Amendment, religious activities within schools, aid to religious schools, and freedom of speech. The third chapter reviews the place of religion in the public school curriculum, addressing religious instruction by religious leaders, instruction about religion, and the inclusion of religiously sensitive material in the curriculum. Chapter 4 examines the noncurricular policies of public schools involving religion; it covers religious holidays, religious observances, meetings of extracurricular religious groups or clubs, school district aid to religious schools, and partnerships between schools or districts and religious institutions. Examples, suggestions, guidelines, and policy recommendations related to religion and the schools are interspersed throughout the text.**

Sendor, Benjamin B. "The Role of Religion in the Public School Curriculum," *School Law Bulletin*, v15 n3 p1-9 Jul 1984.

**The establishment clause of the First Amendment permits public school instruction that serves secular educational goals, but it forbids instruction that instills religious beliefs in children. Although the free exercise clause protects those who oppose such secular courses, their sole remedy is partial or total exemption from the courses.**

Sendor, Benjamin B. *A Legal Guide to Religion and Public Education*. Publication Sales, NOLPE, Southwest Plaza, Suite 223, 3601 SW 29th, Topeka, KS 66614. 1988. 64 p. [ED 298 665]

**This book is designed to give readers a basic grasp of the general legal principles controlling the role of religion in public education, to apply those principles to typical church-state issues in the schools, and to equip readers to address other related issues as they arise. The book covers the following topics: (1) general legal principles; (2) noncurricular religious activity by students (school prayer, extracurricular student relgious clubs, prayers at special occasions, display of religious symbols, holiday observances, and Bible distribution); (3) religious objections to secular, noncurricular student activities; (4) religion and the curriculum (courses, religious objections to secular courses, and religious objections to secular instructional materials and methods); (5) religious activity by personnel (prayer, discussion of religion with students, wearing religious apparel or religious symbols, and leave for religious reasons); and (6) other religious activities on school grounds (prayer at school board meetings and the use of school facilities by outside groups).**

Sherman, Edward F. "The Role of Religion in School Curriculum and Textbooks," *Academe*, v74 n1 p17-22 Jan-Feb 1988.

**Three significant federal court cases addressing the issue of the role of religion in public school curriculum and textbooks are described. The claims of the Christian fundamentalists were rejected in all three cases, reflecting continued judicial adherence to strict separation of church and state in public education.**

Sinensky, Jeffery P.; Kahn, Jill L. "Church-State Separation: Recent Trends and Developments," *ADL Law Report*, v6 n3 p1-30 Fall 1984. [ED 250 417]

**This report analyzes recent cases and legislation in the area of church-state separation. A brief introduction asserts that the Supreme Court's method of evaluating establishment clause controversies is undergoing pervasive changes that have permitted incursions on establishment principles. The rest of the paper, providing support for this interpretation, discusses particular developments within these areas of concern: (1) religious practices in public schools (prayer, student religion clubs, and curriculum); (2) government aid to parochial schools; (3) display of religious symbols on public property; (4) religious discrimination and accomodation (religious discrimination in the military and in public schools, sabbath observer rights, and the Arab boycott of Israel); and (5) public sponsorship of religion (tax exemption for racially discriminatory private schools, church veto power over liquor licenses, and state-employed legislative chaplains). Argues that government's aid to and sponsorship of religious activities is proliferating. Asserts that the free exercise clause does not alter government's obligation to treat all religions neutrally; rather, it mandates only government respect for each individual's religious beliefs.**

*The Williamsburg Charter: A National Celebration and Reaffirmation of the First Amendment Religious Liberty Clauses*. Williamsburg Charter Foundation, Washington, DC. 1988. 24 p. [ED 310 042]

The religious liberty clauses of the First Amendment to the Constitution of the United States are the most important political decisions for religious liberty and public justice in history. Two hundred years after their enactment, they stand out boldly in a century darkened by state repression and sectarian conflict. The controversy now surrounding the clauses is a reminder that their advocacy and defense are tasks for each succeeding generation. While acknowledging their deep and continuing differences over religious beliefs, political policies, and constitutional interpretations, the signers of this charter agree that the following principles are in the shared interest of all U.S. citizens: (1) Religious liberty is a precious, fundamental, and inalienable right founded on the inviolable dignity of the person and undergirding all other rights and freedoms secured by the Bill of Rights. (2) The two religious liberty clauses address distinct concerns, but serve the same end, freedom of conscience for citizens of all faiths or none. (3) The 'no establishment' clause separates church from state but not religion from public life. (4) The 'free exercise' clause guarantees the right to reach, hold, exercise, or change beliefs freely. (5) While conflict and debate are vital to democracy, how citizens debate is more critical than what they debate. (6) Citizens must develop, out of their differences, a common vision for the common good. (7) Each person and group must guard for others those rights they wish guarded for themselves. These principles require a fresh consideration in order to sustain a free people that would remain free.

Tilley, James G. "Argumentation and Controversy: The Separation of Church and State in Education." Paper presented at the Annual Meeting of the Southern States Communication Association, 1989. 16 p. [ED 305 681]

The two religion clauses of the First Amendment of the Constitution clearly declared the objectives of the framers, toleration and separation, but the means whereby these objectives were to be achieved were left to be decided through the dynamic processes of the courts. The history of these two clauses reveals that Americans are still seeking to secure these objectives. For example, Americans are still wrestling with these objectives in the schools, where there is much conflict revolving around the issues of "separation" and "tolerance." There have been three well-known recent attempts to censor the public school curriculum: the creationist-evolutionist dispute; the secular humanism controversy; and the debate regarding using the schools to establish "traditional values" or to censor materials which do not maintain these "traditional values." These challenges are also an outgrowth of forces at work in the wider society and represent the evolution of society. Some issues of this connection are basically legal questions, such as the creationist controversy. Other issues are more philosophical, such as the humanist controversy. The question of values is a psychological and moral one. Each of these challenges, however, represents points of friction between often widely different views of the past, present, and future and is to be expected in a society that is both free and diverse.

Zakariya, Sally Banks, ed. *Religion in the Curriculum: A Report from the ASCD Panel on Religion in the Curriculum*. Association for Supervision and Curriculum Development, 125 N. West Street, Alexandria, VA 22314-2798. 1987. 33 p. [ED 288 776]

Religion's place in the curriculum, and how school administrators can avoid litigation while discharging the obligation to educate, are discussed in this report, designed to give school policymakers guidance in arriving at informed decisions about religion's place in the curriculum. Chapter one examines the dilemma of adequately educating students who lack an understanding of religion's influence in history. Chapter two analyzes how classroom practices are based on a series of defacto policies that encourage educators to avoid explicit reference to religion. Chapter three is an examination of the religious, historical, sociological, educational, legal, and political assumptions that undergird present curricular policies. Chapter four explores the legal basis for teaching about religion. Chapter five describes how public protest has hindered thoughtful treatment of religion in textbooks. Chapter six emphasizes that the proper role of religion in the school is the study of religion for its educational value and presents suggestions for proper inclusion of religion in schools. Chapter seven points out that commonly stated educational goals cannot be achieved without proper integration of religion into the curriculum. The concluding chapter contains a list of recommendations for ending public education's silence on religion.

## Financial Support

Birch, I. K. F. "Nonpublic Education in the United States of America and Australia: The Courts in Educational Policymaking." 1981. 37 p. [ED 225 298]

Examined here is the role of the courts as educational policy makers regarding church-state separation in the United States and Australia. The first part examines the relationship of the public schools to religion, both regarding the teaching of religion in the schools and compulsory education. It is noted that in spite of challenges, the courts have upheld "general" (rather than sectarian) religious teaching in Australian schools. The second part of the paper examines litigation concerning private schools in both countries, especially regarding government aid. It was found that in the United States, private school aid is tightly judicially policed, though very limited aid is allowed. In Australia, however, state aid to private schools is mandated by the legislature and unchallenged by the courts. Policy implications of the laws on church-state relationships are discussed, especially regarding the future of government aid to private schools in both countries. It is concluded that in the United States, legislation benefitting mainly the nonpublic sector is unlikely to withstand judicial challenge, though aid might validly flow to the nonpublic sector when benefitting a broad class of beneficiaries and promoting public welfare. In Australia, private school aid, entrenched in the platforms of all major political parties, is likely to continue to have considerable public support.

"Church and State," *National Forum: Phi Kappa Phi Journal*, v68 n1 p2-15 Win 1988.

Church and state is discussed in four articles: "Religion, Separation, and Accommodation: A Recipe of Perfection?" (Delos B. McKown, Clifton B. Perry, pp. 2-7); "Public Religion: The Republican Banquet" (Martin E. Marty, pp. 8-9); "Religion in the 1980s" (Ernest van den Haag, pp. 10-11); and "Education in Religious Schools: The Conflict over Funding" (John M. Swomley, pp. 12-15).

"Church and State," *National Forum: Phi Kappa Phi Journal*, v68 n1 p34-43 Win 1988.

Church and state is discussed in four articles: "Religiously Inspired Censorship in Public Schools" (John H. Buchanan, 34-35); "Public Funding of Education in Religious Schools" (Eugene W. Hickok, Jr., 36-38); "Neutrality in Teaching Moral Principles in Public Schools" (Francis William O'Brien, 39-40); and "The Most Wonderful Instrument Ever Drawn by the Hand of Man" (Michael Kammen, 41-43).

Splitt, David A. "School Law," *Executive Educator*, v9 n5 p12 May 1987.

Summarizes a variety of religious issues before United States courts, including two religion-in-the-schools cases in New Jersey and Georgia and two New York cases involving public assistance of private schools. Discusses a wrongful death lawsuit in Connecticut concerning a teenage suicide.

Vergon, Charles B., ed. "The Church, the State, and the Schools: Contemporary Issues in Law and Policy." Publication Sales, Office of Professional Development, University of Michigan School of Education, Ann Arbor, MI 48109-1259. 1986. 163 p. [ED 276 112]

Analyzes contemporary legal controversies concerning religion, the states, and the schools, and the interface between law and education. The introduction provides an overview of issues treated in the following seven chapters and includes a series of tables that place recent controversies in the historical context of prior U.S. Supreme Court precedent. Part 1, "Remedial Education Programs for Private School Children: Judicial Developments and Future Prospects" (Michael W. McConnell) and "Shared Time Programs on Public School Premises: Private Rights and Public Responsibilities" (Linda L. Bruin). Part 2, "Policy Communication and Implementation: The Remedial Services and Shared Time Rulings," contains three chapters: "Intergovernmental Communications and Interpretations"; "Impact and Implications at the Local Level: A Public School Point of View" (Elmer Vruggink); and "Implementation Problems and Prospects: A Private School Perspective" (Donald Cook). Part 3, "Religious and Governmental Influences on Education: The Continuing Conflict," presents two chapters: "Religious Influences in the Public Schools" (Gail Paulus Sorenson) and "The Constitution and State Regulation of Private Schooling" (Tyll van Geel). Part 4, "References and Resources," provides a bibliography, Supreme Court summaries, constitutional and statutory references, and information about the monograph's contributors.

## Humanism

Bjorklun, Eugene C. *Secular Humanism: Implications of Court Decisions*, *Educational Forum*, v52 n3 p211-21 Spr 1988.

The author reviews various court decisions that have had an impact on the inclusion or exclusion of secular humanism in the public school curriculum. Particular attention is paid to one decision stating that secular humanism is a religious belief system for the purposes of the first amendment.

Brandt, Ron. "Defending Public Education from the Neo-Puritans," *Educational Leadership*, v44 n8 p3 May 1987.

Recent court decisions in Tennessee and Alabama requiring the teaching of "creationism" and the banning of "secular humanism" challenge educators to listen to the critics and present a wider curriculum including the role of religion in human affairs while protecting our heritage of intellectual freedom.

Kaasa, Harris; and others. "Humanism: A Christian Perspective." 1981. 80 p. [ED 213 275]

**As part of a four-college project to integrate the religious tradition with humanities teaching, humanism is discussed from a Christian perspective. Definitions of the terms humanism, religion, Christianity, and Christian humanism are provided. The latter is viewed as the issues surrounding the Christian approach to the dichotomy of good and evil and the condition of being human. An introductory historical survey of Christian humanism traces this ideology from its origins in Protestantism and Catholicism, through conflict with secularization, and into the context of education, specifically modern higher education. Losses and gains of Christian humanism in the twentieth century are outlined, looking at the varied American religious scene, changes within each group, and academic *versus* grassroots theology. It is concluded that at the heart of the current dilemma faced by Christian humanists are the separation between Christianity and culture, or secular life, and a related ignorance of the tradition of Christian humanism. Specialization in higher education curriculum is seen as a prime example of this separation. Literature appropriate to the academic study of this tradition is suggested. In addition to this literature, a new approach to the teaching of Christian history is recommended to bridge the existing gap between secular and religious history instruction and to emphasize the continuity of the tradition of Christian humanism from early times to the present. Appended is an article by R. W. Franklin, "The NEH Christian Humanism Project at Saint John's, Collegeville."**

McCarthy, Martha M. *Religious Challenges to the Public School Curriculum*. Policy Memo Series No. 3. Consortium on Educational Policy Studies, Bloomington, Indiana. 1988. 30 p. [ED 295 315]

**Focuses on religious challenges to the public school curriculum, specifically those involving claims that public schools are prompting "secular humanism"—an allegedly antitheistic creed that places human reason above divine guidance. While some courts have recognized that "secular humanism" may be considered a "religion" for First Amendment purposes, the judiciary has repeatedly rejected charges that specific courses and materials unconstitutionally promote this "creed" in public schools. Nonetheless, there are mounting efforts to secure judicial and legislative prohibitions against the promotion of "secular humanism" in public education. Courts have been receptive to requests for curriculum exemptions and religious accommodations unless they impede students' academic progress or the management of the school. The Supreme Court has also distinguished the permissible academic study of religion from unconstitutional religious indoctrination. Yet several recent studies have indicated that the historical role of religion in western civilization is given insufficient attention in the public school curriculum. Correcting such distortions might avert some of the claims that public schools are advancing "secular humanism." These religious challenges raise two troublesome issues for educational policymakers: (1) balancing governmental interests and parental interests in educating children; and (2) guaranteeing religious neutrality, rather than advancement or hostility, in the public school curriculum.**

Strazicich, Mirko, ed. *Moral and Civic Education and Teaching about Religion. Handbook on the Legal Rights and Responsibilities of School Personnel and Students*. Bureau of Publications Sales, California State Department of Education, P.O. Box 271, Sacramento, CA 95802-0271. 1988. 63 p. [ED 313 285]

**Adopted by the California State Board of Education on June 10, 1988, this handbook outlines the legal rights and responsibilities that school personnel have and their educational responsibilities in such areas as morality, democratic values, and religion in the schools. Section I, "Moral Values and Public Education," addresses the issues of morality, truth, justice, patriotism, self-esteem, and values. Section II, "Instruction on the Rights and Responsibilities of Citizenship," includes the code of ethics for the teaching profession, a discussion of democratic values and principles, the rules for student conduct, and the important elements of a constitutional democracy. Section III, "Teaching about Religion in the Public Schools," cites the legal rights and responsibilities that school personnel have for teaching about religion and offers suggestions for subject matter content and guidelines. Section IV, "Morals, Values, and Teaching about Religion in Recently Adopted Curriculum Frameworks," opens with suggested guidelines for including ethical issues in the curriculum. It includes a description about how the "California History-Social Science Framework" and the "English-Language Arts Framework" address moral and civic education and teaching about religion. A list of 59 publications from the California State Department of Education concludes the document.**

## Multicultural Education

Banks, James A., Banks, Cherry A. McGee, eds. *Multicultural Education: Issues and Perspectives*. Simon & Schuster, 160 Gould Street, Needham Heights, MA 02194-2310. 1989. 337 p. [ED 311 102]

The purpose of this six-part curriculum of articles was to provide future teachers and in-service teachers with the knowledge, insight, and understanding needed to work effectively with both male and female students, with exceptional students, and with students from various social classes and religious, ethnic, and cultural groups. A major assumption is that substantial reforms must be made in schools to give each student an equal chance to succeed academically. These reforms are conceptualized as an institutional process that involves changing the total school environment through multicultural education. Part I, "Issues and Concepts," concerns the implications of culture for teaching in a pluralistic society, and comprises the following chapters: (1) "Multicultural Education: Characteristics and Goals" (J. A. Banks); (2) "Culture: Its Nature and Meaning for Educators" (B. M. Bullivant); and (3) "Race, Class, Gender, Exceptionality, and Educational Reform" (C. A. Grant and C. E. Sleeter). Part II, "Social Class and Religion," concerns the effect of these two variables on student behavior and the educational process, and comprises the following chapters: (4) "Social Class and Educational Equity" (C. H. Persell); and (5) "Religious Diversity and Education" (J. K. Uphoff). Part III, "Gender," takes up the questions of how educational opportunity differs for female and male students and how schools can foster gender equity, and comprises the following chapters: (6) "Gender and Educational Equality" (M. Sadker *et al.*); (7) "Integrating Content about Women and Gender into the Curriculum" (M. K. T. Tetreault); and (8) "Transforming the Curriculum: Teaching about Women of Color" (J. E. Butler). Part IV, "Ethnicity and Language," treats the problems of and opportunities for educating racial, ethnic, and language minorities, and comprises the following chapters: (9) "Ethnic Minorities and Educational Equality" (G. Gay); (10) "Integrating the Curriculum with Ethnic Content: Approaches and Guidelines" (J. A. Banks); and (11) "Language Diversity and Education" (C. J. Ovando). Part V, "Exceptionality," describes the issues involved in creating equal educational opportunity for handicapped and gifted students, and comprises the following chapters: (12) "Educational Equality for Exceptional Students" (W. L. Heward and M. D. Orlansky); (13) "Teaching Handicapped Students in the Regular Classroom" (J. B. Schulz); and (14) "Teaching Gifted Students" (R. F. Subotnik). Part VI, "School Reform," focuses on multicultural education as a process of school reform, and comprises the following chapters: (15) "Alternative Paradigms for Assessment in a Pluralistic Society" (J. R. Mercer); and (16) "Parents and Teachers: Partners in Multicultural Education" (C. A. M. Banks). Each chapter includes a summary, a list of questions and activities, and a list of references. Some chapters include illustrations and statistical data on tables and graphs. A glossary, a list of contributors, and an index are included. A bibliography of 113 multicultural resources is appended.

Banks, James A. "Multicultural Literacy and Curriculum Reform," *Educational Horizons*, v69 n3 p135-40 Spr 1991.

A major goal of a curriculum that fosters multicultural literacy should be to help students know, care, and act in ways that will develop a democratic and just society where all groups experience cultural democracy and empowerment.

Carr, Jean Ferguson. "Cultural Studies and Curricular Change," *Academe*, v76 n6 p25-28 Dec 1990.

The renaming of literature appreciation as cultural studies marks a rethinking of what is experienced as cultural materials, going beyond reading and writing to media, popular culture, newspapers, advertising, textbooks, and advice manuals. It also marks the movement away from the study of an object to the study of criticism.

Chace, William M. "The Real Challenge of Multi- culturalism (Is Yet to Come)," *Academe*, v76 n6 p20-23 Dec 1990.

There are two approaches to multiculturalism in the college curriculum, the formally academic and the political. Few proponents of either have defined with precision what their multiculturalism would be in practice. The challenge is to describe the common culture while preserving integrity of cultures not yet part of traditional conformity.

"Facets: Literature–Common Background vs. Cultural Diversity," *English Journal*, v75 n6 p18-21 Oct 1986.

Four educators offer their opinions on whether a core curriculum should promote the study of traditional literature or introduce a varied selection of minority literature to promote cultural diversity.

Gay, Geneva. "Achieving Educational Equality through Curriculum Desegregation," *Phi Delta Kappan*, v72 n1 p56-62 Sep 1990.

Desegregation generally has not produced equal educational opportunities and outcomes for culturally diverse students. A dual system of access to knowledge and accountability has emerged. Third-generation curriculum reform should support second-phase ideological principles embedded in multiculturalism, pluralism with equality, and school restructuring. Includes 21 references.

Greenberg, Douglas. "Reforming History Curricula: Some Thoughts on Democracy and Western Civilization," *OAH Magazine of History*, v4 n1 p5-8 Win 1989.

Urges that the changes in the ethnic, religious, and cultural pluralism in the United States, as well as those in politics of the educational system, be taken into account when designing history curricula. Argues that world history should replace the western civilization course.

Hayford, Elizabeth R.; and others. "The Liberal Arts in New International Perspective," *Liberal Education*, v71 n2 p93-140 Sum 1985.

Wingspread Conference (October 1984) presentations are given: "Pilgrims and Immigrants: Liberal Learning in Today's World" (Frank F. Wong); "How Can One Know America, Who Only America Knows?" (Robert L. Nichols); "Internationalizing the Curriculum in the Natural Sciences" (Jack L. Carter); "International Perspectives on Campus" (Franklin M. Doeringer). Summary is by Francis X. Sutton.

Hollins, Etta Ruth. "Debunking the Myth of a Monolithic White American Culture; or, Moving toward Cultural Inclusion," *American Behavioral Scientist*, v34 n2 p201-09 Nov-Dec 1990.

Presents teaching strategies used in an educational foundations course that helps preservice teachers view themselves as part of a culturally diverse society. Describes an assignment that involves students' researching their family history to heighten sensitivity to the cultural struggle of all ethnic groups.

Metzger, Devon J. "The Challenges Facing Global Education," *Louisiana Social Studies Journal*, v15 n1 p13-16 Fall 1988.

Analyzes seven barriers to teaching global education, focusing on teacher education, teaching methods, textbook bias, curricular rigidity, and student attitudes. Stresses the importance of understanding global interdependence as a part of citizenship education and the social studies curriculum. Suggests that understanding the barriers to global education can help overcome them.

Montero-Sieburth, Martha. "Conceptualizing Multicultural Education: From Theoretical Approaches to Classroom Practice," *Equity and Choice*, v4 n3 p3-12 Spr 1988.

Multicultural education, a complex, organic process, needs to be re-examined and redefined by teachers. Multicultural education is a reality today. How to define it, teach it, and use it to increase achievement are important issues to address. Approaches to multicultural education are discussed.

Passow, A. Harry. "Designing a Global Curriculum," *Gifted Child Today* (GCT), v12 n3 p24-25 May-Jun 1989.

Provides a rationale for providing gifted students with a global curriculum with such components as peace education, cross cultural studies, thinking skills, human problems, ethics, emerging concepts, future studies, networking with students from other nations, and active problem solving.

Rabitoy, Neil. *Cross-Cultural Perspectives in the Curriculum. Academic Challenges*. Academic Program Improvement, Office of the Chancellor, The California State University, 400 Golden Shore, Long Beach, CA 90802-4275. 1990. 28 p. [ED 329 170]

This booklet evaluates 13 cross-cultural education projects that were initiated at California State University campuses. The projects all strived to incorporate into the curriculum and educational environment more scholarship on ethnic studies and a greater sensitivity to the values and needs of minority cultural groups. Among the findings of the evaluation were the following: (1) the kind of curricular reform required in order to establish a cross-cultural emphasis in the college curriculum requires substantial time to implement; (2) projects of this type require strong yet sensitive leadership and genuine administrative support; (3) the most effective curricular reform was that aimed specifically at the disciplines as opposed to introducing reform into the entire university curriculum; and (4) to be truly effective, curricular reform efforts must meet the needs of the faculty, and the faculty must be given the tools with which to implement changes. Contains 5 references.

Rasinski, Timothy V.; Padak, Nancy D. "Multicultural Learning through Children's Literature," *Language Arts*, v67 n6 p576-80 Oct 1990.

Presents a theoretical framework for using children's literature in dealing with cultural differences. Suggests classroom approaches that capitalize on the power of literature to promote intercultural and multicultural appreciation.

"Redefining Multicultural Education: A Roundtable Discussion," *Equity and Choice*, v4 n3 p19-23 Spr 1988.

Presents the transcript of a roundtable discussion among three bilingual teachers on defining multicultural education, and developing teachers' understanding of multiculturalism, assimilation, and integration. Aspects of a successful multicultural program are discussed.

Sellen, Robert W. "How to Internationalize a Parochial Curriculum," *Social Studies*, v78 n2 p80-84 Mar-Apr 1987.

Shows how the lack of education about foreign countries leaves Americans ignorant of international issues. Proposes that changes be made in traditional curricula to include international information. Provides a sample lesson to demonstrate how a U.S. history class could fulfill this need.

Solomon, Irvin D. "Strategies for Implementing a Pluralistic Curriculum in the Social Studies," *Social Studies*, v79 n6 p256-59 Nov-Dec 1988.

Examines the pedagogic concept of cultural pluralism and outlines specific methods for implementing the concept in the social-studies curriculum. Identifies and analyzes various forms of cultural biases, reviewing means for identifying such biases, and presenting remedies for eliminating them from the instructional setting.

Steinberger, Elizabeth. "Multicultural Curriculum Uncovers Common Bonds, Individual Strengths, and Fiery Debate," *School Administrator*, v48 n4 p8-13 Apr 1991.

By 2020, demographers predict that minorities will comprise nearly half the school-age population. Court-ordered segregation, the push for bilingual education legislation, and recent demands for massive education reforms have brought multiculturalism to the fore. The Eurocentric perspective dominating American schooling must yield to curricula reflecting the nation's true cultural diversity.

Theel, Ronald K., Ed. *Planning for Multicultural Education at the Elementary and Middle School Levels*. Syracuse City School District, N.Y. 1990. 14 p. [ED 330 762]

The Syracuse City School District recognizes that infusing the curriculum with multicultural education is essential to equal educational outcomes. The following recommendations for the elementary level are made: (1) every curriculum area should be taught with a multicultural perspective; (2) field trips should be organized to expose students to culturally diverse experiences; (3) assemblies should be organized around multicultural themes; (4) multicultural classroom materials should be designed focusing on cognitive and affective domains; (5) cooperative learning should be used; (6) literature should represent multicultural perspectives and experiences; and (7) self-directed free play and structured games should be encouraged. The following recommendations for the middle schools are made: (1) multicultural education should be integrated into the total school program through an interdisciplinary approach; (2) curricular focuses should include the development of critical-thinking skills; (3) multicultural classroom materials should be designed focusing on cognitive and affective domains; (4) materials, activities, and experiences should be varied; (5) cooperative learning groups and peer tutoring should be used; (6) a home-based guidance program should provide positive role models; (7) a mentor program should use community members with culturally diverse backgrounds; and (8) teaching strategies should reflect the learning styles of students from diverse cultures. Statistical data in four graphs are appended.

"Value and Virtue: Moral Education in the Public Schools," *Religion & Public Education*, v16 n3 p337-40 Fall 1989.

Reprints the 1987 statement of the Administrative Board of the U. S. Catholic Conference concerning the public schools' responsibility to provide students with a basic value system. Links youth problems to the lack of moral education. Stresses the need for national discussion to examine how schools may best teach moral values.

Whittier, Charles H. *Religion in the Public Schools: Pluralism and Teaching about Religions*. CRS Report for Congress. Library of Congress, Washington, D.C. Congressional Research Service. 1989. 17 p. [ED 330 589]

The growing movement for teaching about religion in the public schools, as distinguished from religious instruction or devotional exercises, reflects widespread concern regarding the phenomenon of religious illiteracy and the lack of knowledge or understanding of the significant role played by religion in U.S. life, past and present, and in world history generally. Such teaching, recognized as constitutional and in accord with separation of church and state, acknowledges the formative influence of religions in culture. A principal concern of those who would implement such programs is how to deal fairly with the religious and cultural diversity of U.S. life without fostering indifference to questions of truth and related values. Some who oppose teaching about religions believe its effect might be to further relativism. One approach distinguishes pluralism from relativism by defining the first as a way of living with authentic differences that can coexist in the body politic when it is informed by freedom of conscience, religious liberty, and traditions of civility. Teaching about religions, as distinguished from values education, civil religion, and similar movements, is intended to be disinterested, comprehensive, and sensitive to the complexities of faith, careful to avoid even the appearance of advocacy in belief or practice. Defining religion for teaching programs presents another difficulty, requiring that students discriminate between narrow and broad categories and that teachers avoid both religious and secularist bias. A descriptive approach can help students perceive the relationship between religion and culture by examining world faiths. The report lists proposed general goals for such programs, typical problems that hinder their implementation, and guidelines for attaining them. Finally, specific curricular materials and programs are cited as exemplary models for emulation and further development.

Wiley, Ed, III. "Scholars Push for Cultural Diversity in Curriculum," *Black Issues in Higher Education*, v6 n15 p1,10 Oct 12 1989.

Reports on a conference, "Race, Ethnicity and Gender in Higher Education," held in Philadelphia during which academicians discussed infusing cultural diversity into college curricula. Briefly describes programs at Mary Washington College, Indiana State University, and Bloomfield College.

## Religion and Schools

Anthrop, Mary E. "The Controversy over School Prayer," *OAH Magazine of History*, v5 n1 p40-47 Sum 1990.

Outlines a lesson for high school students covering religious controversies in New York City schools in the 1840s. Issues pertain to Irish-Catholic immigrants' objections to public school religious instruction and attempts to obtain public support for parochial schools. Includes handouts concerning religious freedom, Bishop John Hughes' opinion, political cartoons, and the conflict's resolution.

Beach, Waldo, ed. *Church, State and Education. [Volume IV.] Church, State and the First Amendment: A North Carolina Dialogue*. 209 Abernethy Hall, University of North Carolina at Chapel Hill, Chapel Hill, NC 27514. 1985. 85 p. [ED 316 492]

This anthology is one of four collections of background readings on church/state issues that comprise "Church, State and the First Amendment: A North Carolina Dialogue." These anthologies are designed to provide primary materials through which North Carolinians can better understand the religion clause of the First Amendment. Volume 4 of the series includes readings on the school prayer controversy, the creationism- evolution debate, the "humanism"-in-the-schools dispute, and government regulation of religious schools. There are seven chapters, each with an introduction and a number of readings, followed by questions for discussion. A 14-item bibliography is included.

Bjorklun, Eugene C. "Prayers and Extracurricular Activities in Public Schools," *Religion & Public Education*, v16 n3 p459-70 Fall 1989.

Examines the constitutionality of public school personnel organizing prayers at extracurricular events, and of using ceremonial prayers, invocations, and benedictions at school activities. Reviews court litigation and Supreme Court decisions that use the Establishment Clause and Lemon test to determine legality. Finds, in most cases, that prayer at extracurricular activities is unconstitutional.

Bjorklun, Eugene C. "School District Liability for Team Prayers," *West's Education Law Reporter*, v59 n1 p7-14 May 10 1990.

An examination of the constitutionality of team prayer shows that pregame prayers violate the First Amendment's Establishment Clause, and their use can lead to liability problems for both coaches and school boards. Advises school boards to adopt policies specifically prohibiting team prayers.

Bjorklun, Eugene C. "The Rites of Spring: Prayers at High School Graduation," *West's Education Law Reporter*, v61 n1 p1-9 Aug 30 1990.

Because of the lack of a definitive United States Supreme Court decision on prayers at graduation, school officials are left without clear direction. Analyzes two decisions that illustrate the differences in judicial opinion on the legality of prayers at graduation ceremonies.

Boles, Donald E. "Religion and Education at the End of a Decade," *Religion & Public Education*, v16 n1 p35-37 Win 1989.

Reviews current Supreme Court doctrine as tested in lower federal and state courts in three areas in which public schools are involved. Examines Court decisions on silent meditation, equal access, and baccalaureate and commencement services. Finds the issues have not been fully resolved.

*Constitutional Amendment Relating to School Prayer. Hearing on S.J. Res. 2: A Joint Resolution Proposing an Amendment to the Constitution of the United States Relating to Voluntary Silent Prayer or Reflection, before the Subcommittee on the Constitution of the Committee on the Judiciary, United States Senate, Ninety-Ninth Congress, First Session (June 19, 1985).* Congress of the U.S., Washington, D.C. Senate Committee on the Judiciary. 1986. 268 p. [ED 310 006]

Senate Joint Resolution 2 calls for an amendment to the U.S. Constitution to allow voluntary silent prayer or reflection in public schools. The hearing report consists of testimony on the proposed legislation by expert witnesses, prepared statements by various individuals and organizations, and newspaper article reprints and Supreme Court opinions regarding the case of Wallace v. Jaffree, in which the Court struck down an Alabama statute that provided for a daily period of silence in all public schools for meditation or silent prayer. The individuals who participated in these hearings debated several issues, including these: (1) What were Thomas Jefferson's positions on the role of religion in the United States and prayer in school? (2) Does freedom of speech include the right to pray in school? (3) Would allowing silent prayer or reflection in the school be seen as encouraging religion by providing time for silent prayer or as protecting students from the encouragement of religion by allowing them the option to engage in silent reflection (or non-prayer)? (4) Are some "moments of silence" statutes constitutional while others are not? (5) What controls on implementation can be guaranteed so that teachers do not go beyond the letter of the proposed legislation? Main witnesses testifying before the committee were these: Congressman Joe Barton, Georgia; Reverend Dean Kelly, National Council of the Churches of Christ in the U.S.A.; Congressman Thomas Kindness, Ohio; Dr. Michael Malbin, American Enterprise Institute; Thomas Parker, Attorney for Alabama in *Wallace v. Jaffree*; and Dean Norman Redlich, College of Law, New York University.

Ehrhardt, Cathryn. "Religion in Public Schools: Free Exercise, Information, and Neutrality," *Updating School Board Policies*, v21 n1 p1-3 Jan 1990. 5 p. [ED 313 813]

Politics and sex are regular entrées on the school curriculum menu, but since the Supreme Court's 1960s revival of the "wall of separation" between church and state, religion has been censored from the curriculum as well as from the school routine. The free exercise of religion, guaranteed by the First Amendment, is accommodated in U.S. school systems; however, the prohibition against establishment of religion in schools (also guaranteed by the First Amendment), while theoretically simple, is difficult in practice. The exclusion of the role of religion in society's past and present in school textbooks, courses, libraries, and class discussions has resulted in "ethically illiterate" students. Policy development in religious studies should follow the same processes chosen for other new initiatives. A public information program as well as teacher training should be included in religion curriculum planning.

Furst, Lyndon G. "Bible Reading and Prayer in the Public Schools: Clearing Up the Misconceptions." Paper presented at the Annual Meeting of the American Educational Research Association, 1989. 17 p. [ED 306 665]

The purpose of the research was to provide practitioners in the public schools with an empirical basis for their efforts to find the proper place of religious ritual and instruction in the school setting. This paper analyzes two Supreme Court decisions regarding prayer and Bible reading in the public schools: (1) "Engel v. Vitale"; and (2) "School District of Abington Township, Pennsylvania v. Schempp." The headnotes of each case, as supplied by the editors of the "Supreme Court Reporter" are listed in a table. These headnotes denote the legal principles expressed in the actual text of the Court's decision. Beside each headnote is placed the words that limit the legal restrictions in the note. The analysis indicated that the activity banned by the Supreme Court in "Engel v. Vitale" was the imposition of the religious activity of prayer by government and not the actual act of prayer itself. Prayer by students or teachers is not forbidden. Prayer imposed by the government or one of its agents is forbidden. The analysis also indicated in the "Schempp" decision that reading the Bible in a public school was not forbidden; what was banned was the required reading of the Bible as a religious exercise.

Kahn, Ann P. "Religion and Values," *PTA Today*, v14 n4 p12-14 Feb 1989.

The National PTA holds the position that religion should be dealt with in public schools in an academic, not a devotional, way. This article discusses the implications of Supreme Court decisions on religion in the schools and appropriate ways of including religion in the school curriculum.

Kathan, Boardman W. "Prayer and the Public Schools: The Issue in Historical Perspective and Implications for Religious Education Today," *Religious Education*, v84 n2 p232-48 Spr 1989.

Explains the persistence of the issue of school prayer and provides historical background for understanding the ways in which the issue has changed over time. Shows that school prayer is not as long-standing a custom or as widespread as commonly assumed. Lists the implications that this information has for religious education.

McMillan, Richard. "School Prayer: A Problem of Questions and Answers," *Religion and Public Education,* v15 n2 p200-03 Spr 1988.

Uses responses to the 1987 "Phi Delta Kappan/Gallup Poll of the Public's Attitudes toward the Public Schools" to point out the possibility that proponents of school prayer may not be interested in religious devotion, but may be seeking the establishment of sectarian religion in public schools.

Rossow, Lawrence F; Rossow, Nancy D. "High School Prayer Clubs: Can Students Perceive Religious Neutrality?" *West's Education Law Reporter*, v45 n2 p475-83 May 26 1987.

Two distinctive populations, 262 high school students and 137 college students, were administered questionnaires to determine whether public high school students could perceive neutrality if school authorities permitted prayer clubs to meet on school premises before or after school. The data indicate that high school students cannot perceive religious neutrality.

Rossow, Lawrence F. "Equal Access Act: Garnett v Renton School District No. 403," *West's Education Law Reporter*, v54 n2 p391-98 Aug 31 1989.

Contends that a circuit court ruling prohibiting a student religious group from holding meetings in a public secondary school erodes the intent of the Equal Access Act to provide access for students wishing to exercise religious speech.

Rossow, Lawrence F. "Limits on Discretion in Applying the Equal Access Act: Mergens v. Board of Education of Westside Community Schools," *West's Education Law Reporter*, v56 n1 p1-8 Nov 23 1989.

Conflicting opinions between two circuit court decisions set the stage for another consideration of school officials' discretion in deciding whether the Equal Access Act would apply to their schools based on the presence or absence of a limited open forum.

Rossow, Lawrence F.; Rossow, Nancy D. "Student Initiated Religious Activity: Constitutional Argument or Psychological Inquiry," *Journal of Law and Education*, v19 n2 p207-17 Spr 1990.

Traces the legal history of prayer clubs and related religious activities in schools. Cites psychological arguments that high school students are generally independent and capable of critical thinking; contends that research is needed in determining whether high school students can specifically perceive religious neutrality.

Schamel, Wynell Burroughs; Mueller, Jean West. "Abington v. Schempp: A Study in the Establishment Clause," *Social Education,* v53 n1 p61-66 Jan 1989.

Reviews a series of First Amendment court cases related to school prayer and Bible reading, including the 1963 decision (Abington v. Schempp) against a Pennsylvania law requiring Bible reading and prayer recitation. Provides suggestions for teaching this case using a portion of Justice Tom C. Clark's opinion. Reproducible copies of the document are included.

## Religious Education

Blair, Andrew G., comp. *The Policy and Practice of Religious Education in Publicly Funded Elementary and Secondary Schools in Canada and Elsewhere. A Search of the Literature*. Ontario Dept. of Education, Toronto. 1986. 56 p. [ED 273 551]

This study is a compendium of information regarding the policy and practice of religious education in publicly funded schools in each of the provinces and territories of Canada, in England, the United States, Australia, and with less detail, in several countries of Western Europe. Most information was acquired from published sources, but letters and telephone calls provided supplemental material. An account of the laws, policies, and regulations dealing with the prohibition of, permission for, or requirement of religious education is set within a brief description of the types of publicly funded school systems in each jurisdiction. Included is information with regard to who may teach religious education and what provisions are made for those who dissent. Also included is information on interpretations of "religious education," the role of the school in the religious education of students, and some mention of the controversies surrounding that role. References to curriculum materials are provided. Summarizes the information, compares jurisdictions, makes some pertinent classifications, draws attention to some important patterns in policy, and provides the reader with an introductory guide for further reading in the study. Extensive references within the text and a three-page bibliography are provided.

Carey, Loretta; and others. *Dimensions of Justice and Peace in Religious Education*. National Catholic Educational Association, 1077 30th Street, NW, Suite 100, Washington, DC 20007-3852. 1989. 62 p. [ED 310 953]

In addressing the process of religious education, the constraints of time, space, and materials often force choices on religious educators. The purpose of this booklet is to propose the dimension of justice and peace education to what already exists in most religious education programs. It is suggested that educators change their perspective from a personal/ interpersonal level to a structural level in an attempt to analyze the political, economic, social, and cultural structures of human activity and to see that change can be effected in those structures that deny or inhibit human life. Empowering the poor to make decisions and to act for change has been added to the requirement of the Judeo-Christian religious tradition of service to the poor. Conflict-resolution skills should be introduced as a practical alternative to violent response to help convince students that alternatives to violence are available and workable both on the interpersonal and political levels. Because culture is a powerful force in transmitting values, students must understand the nature of cultural messages so that they can celebrate what is good, and resist and transform that which is bad. Lastly, a sense of global community and hope must be fostered among youth so that changes for justice and peace can be made. Each section is followed by short bibliographies for background reading and resources for programs and curriculum. Four appendices contain additional resources, ideas for evaluation of instructional materials, and a list of resource distributors.

Cheney, Lynne V. "Catholic Schools: A Gift to the Nation." Address to the Convention, Exposition, and Religious Education Congress of the National Catholic Educational Association, 1989. 15 p. [ED 308 608]

Raises awareness of the accomplishments of Catholic schools and discusses the model of high-quality education that Catholic schools represent. First, a picture of American public education as a whole is presented, followed by a description of three areas in which the Catholic schools serve as a model for the reforms happening in American public school systems. The first area is curriculum, which is humanities-based and aimed at ethical as well as cultural literacy. The second area deals with teacher education and that Catholic teachers are not required to train in colleges of education. The third area is the administrative structure and the recognition that the larger the administrative bureaurcy, the lower the quality of education. Other issues discussed are inner-city Catholic schools and school choice.

Greer, J. E. "Religious and Moral Education: An Exploration of Some Relevant Issues," *Journal of Moral Education*, v12 n2 p92-99 May 1983.

Religious and moral education have a close relationship; they should be planned together and not conceived as separate subjects in the school curriculum. Religious education cannot avoid a moral dimension, and moral education must be based on some kind of an ideology, religious commitment, or naturalistic stance for living.

Griggs, Donald L. "The Bible: From Neglected Book to Primary Text," *Religious Education*, v85 n2 p240-54 Spr 1990.

Presents a proposal of what is possible and necessary for teaching, studying, and learning the Bible with children, youth, and adults of religious congregations. Looks to scripture to gain clues regarding its important role in the spiritual formation of believers of all ages. Offers examples of ways to implement effective strategies for teaching the Bible.

Hawkins-Shepard, Charlotte. "Bridging the Gap between Religious Education and Special Education." Paper presented at the Annual Convention of the Council for Exceptional Children, 1984). 29 p. [ED 245 499]

The need for religious instruction for handicapped children is addressed, and lists of curriculum guides and materials for religious education are offered. The sparseness of literature on special religious education is pointed out, and the Episcopal Awareness Center on Handicaps, which helps make the church accessible to the disabled, is mentioned. Titles and publisher information is given for materials designed for mentally handicapped and hearing impaired students.

Kay, William K. "Philosophical and Cultural Bearings on the Curriculum and Religious Studies," *Educational Studies*, v8 n2 p123-29 1982

Discusses how religious studies can be integrated into various approaches to curriculum design. Examines ways that religious studies can be included in knowledge-based, skills-based, and culture-based curricula.

Miller, Ralph M. "Should There Be Religious Alternative Schools within the Public School System?" *Canadian-Journal-of-Education*, v11 n3 p278-92 Sum 1986.

Denominational instruction within public schools is inadequate for parents whose religious convictions are not satisfied by secular education. Fears of division in society, narrow curriculum, shortage of pupils, and shortage of funding have set legal and practical limits for establishing alternatives.

"Religious Studies Guidelines." Wisconsin State Dept. of Public Instruction, Madison. Division of Instructional Services. 1982. 31 p. [ED 218 188]

In addition to providing important factual information, these guidelines are designed to encourage, facilitate, and help improve the academic study of religion(s) in public primary and secondary schools in Wisconsin within Constitutional bounds. The guidelines may also be used by educators in other states. A basic rationale for religious studies in public schools is first presented. A basic rationale is that religion has been a major influence in human affairs, and that the academic study of religion(s) is, thus, essential to a complete education. The legal basis and requirements of public education religious studies in Wisconsin are examined. The remainder of the guidelines focus on the curriculum and other particular aspects of teaching about religion in the context of the legal boundaries, the rationale, and goals. The best way to include religion in the curriculum is discussed; guidelines for inclusion are presented; special units and separate courses are discussed; and standards for teacher certification in religious studies are presented. The guidelines conclude with a selected list of printed sources, references, and guides.

Welch, Mary Leanne. *A Beginning: Resource Book for Incorporating Values and Church Teachings in the Catholic School Curriculum*. National Catholic Educational Association, 1077 30th Street, NW, Suite 100, Washington, DC 20007-3852. 1990. 146 p. [ED 330 606]

The permeation of gospel values into the entire curriculum is a mandate for the Catholic school. Permeation involves viewing, articulation, and evaluating content, methods, structures, and relationships through the eyes of faith. This guide provides methods, background, and resources to use in value permeation of classroom content. There are four chapters in the guide: (1) Methodology (2) Resources for Social Studies (3) Resources for Science (4) Resources for Literature. A summary of topics and a bibliographic list of references also is included.

## Sex Education

*AIDS Education Curriculum Guide*. Horry County Board of Education, Conway, S.C. 1989. 86 p. [ED 313 570]

Based on sound principles of human growth and development, this curriculum guide was developed to present the most recently available information on AIDS (Acquired Immune Deficiency Syndrome). The curriculum presents information on the known facts about AIDS and the AIDS virus infection; addresses the potential for adolescents and adults to contract the AIDS virus, explaining the extent to which promiscuity and drug abuse contribute to the potential spread of AIDS; emphasizes the decision-making process; and affirms clear moral standards for AIDS education and provides information on how to help people resist social pressures that contribute to dangerous behavior. The curriculum guide contains 11 lesson plans for units on AIDS. Each lesson plan includes unit topic, suggested teaching time, key teaching resources, objective, teaching activities, suggested resources, and evaluation methods. Tests and answer keys are provided. Transparency masters are also included.

Bennett, William J. "Sex and the Education of Our Children." Transcript of an address delivered at the National School Boards Association Meeting, 1987. 15 p. [ED 284 148]

Schools, teachers, and principals must help develop good character by putting children in the presence of adults of good character who live the difference between right and wrong. Sex education is about character; in a sex education course, issues of right and wrong should occupy center stage. In too may cases, however, sex education in American classrooms is a destructive experience. Statistics such as the number of teenage pregnancies illustrate how boys and girls are mistreating one another sexually. Many sex education courses offer the illusion of action, relaying only technical information, and possible outcomes are devoid of moral content. This kind of teaching displays a conscious aversion to making moral distinctions; it encourages students to make not the "right" decision but the "comfortable" decision. Most American parents value postponing sex and raising children in the context of marriage. Despite this fact, some say that teenage sex is such a pervasive reality that there is nothing to be done but to make sure that students are supplied with contraceptives. But schools are supposed to point to a better way. Research has shown sexual behavior to be connected to self-perception, and experience has shown that values are teachable. Students must learn that sexual activity involves men and women in all their complexity; in fact, sex may be among the most value-loaded of human activities. Sex education courses should do the following: (1) teach children sexual restraint; (2) teach that sex is not simply a physical act; (3) speak of sex within marriage; and (4) welcome parents and other adults as allies. Finally, it is crucial that sex-education teachers offer examples of good character by the way they act and by the ideals and convictions they must be willing to articulate to students.

Bennett, William J. "Sex and the Education of Our Children," *Curriculum Review*, v27 n3 p7-12 Jan-Feb 1988.

Discusses the form and content of sex education courses in the classroom. Topics covered include contraception, decision making, morality, values, character formation, self-image, the role of teachers, and the role of parents.

Bertocci, Peter A. "The Search for Meaning in Adolescent Sexuality and Love," *Teachers College Record*, v84 n2 p379-90 Win 1982.

Sex education should articulate values as well as provide sexual information. A biomorphic explanation that stresses organic needs alone is insufficient for adolescents trying to cope with mature needs and emotions; instead, a psycho-organic- ethical foundation dealing with love and commitment is needed.

Evans, Abigail Rian. "Bearing One Another's Burdens," *Religious Education*, v83 n2 p170-89 Spr 1988.

Stating that educational campaigns are mandatory, prudent behavior required, and limited screening and quarantine recommended, Evans addresses two questions: (1) Will a religiously based sexual ethic help prevent AIDS? (2) How should we respond to the person with AIDS? Concludes that religious education must replace fear of AIDS with compassion.

Howe, Kenneth R. "AIDS Education in the Public Schools: Old Wine in New Bottles?" *Journal of Moral Education*, v19 n2 p114-23 May 1990.

Investigates Acquired Immune Deficiency Syndrome (AIDS) education in public schools, arguing that preoccupation with sex education masks several problems associated with AIDS education. Contends that moral-political educational issues are renewed by the AIDS problem. Identifies liberal and conservative positions on AIDS education, showing their basis in explicit values. Suggests procedures for curriculum development.

Klein, Daniel. "Sex Education: A Historical Perspective." 1983. 31 p. [ED 231 797]

A review of literature on sex education in the schools traces the changing opinions and attitudes on the subject over the past century. Early sex education efforts (1880s to 1920s) in the schools focused upon the repression of sexual activity, the prevention of immorality, hygiene, and prevention of venereal diseases. A gradual movement (1940s to 1950s) away from heavy emphasis on morality brought new insights into the value of using sex education to contribute to the long-term sexual adjustment of individuals and a positive, rather than negative, approach toward attitudes about sex. While the purely biological approach toward sex education remained during the 1960s and 1970s, opinions evolved on the role of the school in helping students to make sound and responsible judgments, to deal with sexual issues objectively, and to guide students in matters of sexual morality as an integral dimension of their character development. Present approaches to sex education indicate that it is still in a period of growth and change. While opposition remains to sex education in the schools, the opposition, for the most part, represents a minority view. Sex education programs need to continue to attempt to meet the needs of society.

Sockett, Hugh; Alston, Kal. "Courage, Friendship and Character Education." Paper presented at the Annual Meeting of the American Educational Research Association, 1989. 26 p. [ED 307 692]

This document explores the way in which courage, as a central virtue, and friendship, as a valued human state, have a significant place within the view of the education of character. Education of character is determined to bridge the gap between moral judgment and moral action. This paper has five sections. First, the need for character education is examined using the example of the failure of sex education. Second, the need for character education is approached from the academic context using the weakness-of-will issue to substantiate the need. The two contemporary perspectives on moral education (espoused by Lawrence Kohlberg and Barry Chazan) are discussed. Third, it is argued that friendship and courage are necessary elements of character education. Fourth and fifth, the development of courage and friendship is discussed. Appended are 20 references.

Stafford, J. Martin. "In Defense of Gay Lessons," *Journal of Moral Education*, v17 n1 p11-20 Jan 1988.

States that unwarranted negative attitudes toward homosexuality need to be countered by dissemination of correct information and constructive discussion. Urges moral educators to guide people toward, and foster respect for, caring and committed relationships whether they be homosexual or heterosexual.

Stronck, David R., Comp. *Discussing Sex in the Classroom: Readings for Teachers.* National Science Teachers Association, 1742 Connecticut Ave., NW, Washington, DC 20009. 1982. 98 p. [ED 243 681]

This reader provides teachers with background material on a range of sex-related subjects likely to surface in any classroom at every level, but particulary in middle or high-school science classrooms. The first section presents statements of the National Science Teachers Association supporting the right and responsibility of teachers to provide sex education. The second section provides articles which focus on the debate between advocates of sex education and its opponents as well as on the past and future role of sex education in schools. The third section develops the concept that an adequate sex education program can help students to clarify their values and to recognize personally as well as socially acceptable moral and ethical principles. At the same time, this section is designed to present practical examples of both content and technique to assist in the sensitive teaching task that sex education presents. Each article in this section stresses that adequate sex education consists of more than strictly biological information. The fourth section reinforces the need for teaching specific topics which sometimes are eliminated by censorship. Articles in this section focus on such topics as venereal disease, birth control, premarital sex, abortion, and homosexuality.

Went, Dilys J. "Sex Education and the School Curriculum: Some Issues For Discussion," *Westminster Studies in Education*, v11 p47-58 Nov 1988.

Identifies issues arising from the inclusion of sex education in the school curriculum. Issues range from the questions of content and organization to those concerning teaching based upon moral considerations. Examines the primary school and the secondary school's curriculum. Calls for a program that is realistically tailored to the needs of pupils.

## Teaching *about* the World's Religions

Bergen, Timothy J., Jr.; Mi, Han fu. "Teaching Islam to American High School Students," *Georgia Social Science Journal*, v19 n1 p11-20 Win 1988.

Presents a flexible two-week lesson unit for teaching high school students about Islam. Provides learning objectives and activities, as well as a bibliography of resources. Includes seven study guides which cover such topics as Islamic prophets, the Koran, Islamic morality, and Jihad.

Dilzer, Robert J., Jr. "Including the Study about Religions in the Social Studies Curriculum: A Position Statement and Guidelines." Paper presented at the Annual Meeting of the National Council for the Social Studies, 1984. 12 p. [ED 251 350]

Based on a National Council for the Social Studies position statement on the essentials of social studies, a rationale for teaching about religions in the social studies is presented. The author's rationale includes the following points: (1) that knowledge about religion is not only characteristic of an educated person but also necessary for understanding and living in a world of diversity, (2) that knowledge of religious differences and the role of religion in the contemporary world can help promote understanding and alleviate prejudice, (3) that omitting study about religions gives students the impression that religion has not been, and is not now, a significant part of the human experience, and (4) that knowledge of the religious dimension of human history and culture is needed for a balanced and comprehensive education. Following the rationale, supporting statements by Supreme Court Justice Tom Clark in the case of "Abington *versus* Schempp" and the concurring opinion of Justice William Brennan are quoted. Fourteen guidelines for the study of religion, nine course objectives for a semester-length course entitled "Religions of Man," and a course outline are presented. Course topics include: introduction to religious studies, Judaism, Zoroastrianism, Christianity, Islam, Hinduism, Buddhism, Jainism and Sikhism, Confucianism and Taoism, and Shinto. A bibliography listing over 50 books, periodicals, filmstrips, slide presentations, and organizations dealing with religious studies concludes the paper.

Dilzer, Robert J., Jr.; and others. *World Religions: A Curriculum Guide*. Newton Public Schools, CT. 1987. 45 p. [ED 299 184]

This curriculum guide is for a semester length elective course on the world's major religions designed to be used at the 10th-grade level in the Newtown Public Schools, Newton, Connecticut. It reviews each religion's origins, historical developments, sacred literature, beliefs, values, and practices while emphasizing the impact of religion on history, culture, contemporary issues and affairs, and the arts. The course units concern primitive religions, Judaism, Zoroastrianism, Christianity, Islam, Hinduism, Buddhism, Jainism, Sikhism, Taoism, Confucianism, and Shintoism. Outlined for each unit are objectives, content, text materials, audiovisual materials, and suggested activities. The document also contains a National Council for the Social Studies paper entitled "Including the Study about Religions in the Social Studies Curriculum: A Position Statement and Guidelines" ("Social Education," May

1985) and the following front matter: (1) a description of the Newton Public Schools Social Studies philosophy and goals; (2) Bloom's Taxonomy chart; (3) an outline of the components of the writing process; (4) a speaking, listening, and viewing skills position statement; (5) a list of speaking skills objectives; (6) a list of listening /viewing objectives; and (7) the K-12 Social Studies Scope and Sequence.

Galloway, Louis J. "Hinduism: A Unit for Junior High and Middle School Social Studies Classes." 1989. 12 p. [ED 322 075]

As an introduction and explanation of the historical development, major concepts, beliefs, practices, and traditions of Hinduism, this teaching unit provides a course outline for class discussion and activities for reading the classic epic, "The Ramayana." The unit requires 10 class sessions and uses slides, historical readings, class discussions, and filmstrips. Worksheets accompany the reading of this epic which serves as an introduction to Hinduism and some of its major concepts including (1) karma, (2) dharma, and (3) reincarnation.

Haynes, Charles C. "Resources for Teaching about Religion," *Educational Leadership*, v47 n3 p27 Nov 1989.

As more states mandate study about religions, educators now have support for including religion in the curriculum. To address religion's role in American history and culture, three new curriculum publications from the Wiliamsburg Charter Foundation, the National Council on Religious and Public Education, and the World Curriculum Development Center are described.

Johnson, Donald J.; Johnson, Jean E. *The Wheel of Life: Through Indian Eyes, Volume 1.* Revised Edition. Center for International Training and Education, 777 United Nations Plaza, Suite 9-H, New York, NY 10017. 1981. 154 p. [ED 210 241]

This book, which can be used in secondary and college courses, is the first of two volumes that present an Indian view of India and the world. The reality of everyday life as experienced by the Indian people is recreated in the series. Almost all of the material in both volumes has been written by Indians and has been taken from a variety of sources: autobiographies, fiction, poetry, newspaper and magazine articles, and historical documents. Volume one focuses on the most personal aspects of Indian life: family relations, marriage, caste membership, and religious beliefs. Each primary source selection is preceded by an editor's introduction that provides background information and a few questions for class discussion. Examples of selections include the following: Indian family life is compared with American family life. Ravi Shankar (the world famous sitar player) describes the ideal relationship between the student and his guru. One selection tells how an upper-class, well-educated family arranges the marriage of their eldest daughter. Dowries are the topic of one reading. In another, an Indian journalist analyzes the concept of woman power in India showing that the expectations for men and women are quite different. An Indian girl describes to her brother how their mother used stories to educate her. An imaginary conversation between an American teacher and an Indian businessman will help students understand the caste system. Several readings attempt to clarify some of the religious concepts of the Hindu way of life.

King, Ursula. "World Religions, Women and Education," *Comparative Education*, v23 n1 p35-49 1987.

Examines religious traditions—Hinduism, Buddhism, Judaism, Islam, and Western Christianity—to see how women were taught and what knowledge was transmitted to them. Notes that women have always had some access to religious knowledge in informal ways but were excluded from formal education once sacred knowledge became transmitted in an institutional manner.

Pellicano, Grace; Pellicano, Roy R. "A Mini Teaching Sequence on the Totality of Islam," *Social Science Record*, v24 n1 p29-31 Spr 1987.

Provides a secondary teaching unit on the Islamic religious faith and government. Maintains that students must understand the totality of Islam in order to make sense of recent events in Egypt, Morocco, Tunisia, Nigeria, and the Sudan. Included are complete teaching instructions and necessary handouts.

Ring, Diane M. "Hindu Mythology: Gods, Goddesses and Values." 1990. 24 p. [ED 329 506]

This unit on Hindu mythology is designed to help secondary students see beyond the exotic elements of another culture to the things its people have in common with people in the West: a continuous effort to find a purpose in existence, to explain the unknown, and to define good and bad, right and wrong. Students are asked to analyze Hindu religious stories in order to understand the Hindu worldview and moral ideals, and then to compare them with their own and those of the West. Five lessons are presented: (1) The Hindu Triad (2) The Ramayana (3) The Image of Women (4) Hindu Worship and (5) Religion: A Comparative Essay. For each lesson a number of objectives are identified, several activities are suggested, and the materials needed to complete the lesson are listed. A 15-item bibliography also is included in the document.

Sanneh, Lamin. *Source and Influence: A Comparative Approach to African Religion and Culture.* Harvard Univ., Cambridge, Mass. Graduate School of Education. 1984. 29 p. [ED 254 479]

The importance of studying the primary context of the relationship between "source" and "influence" in a comparative science of religion and culture is emphasized throughout this article. Focusing primarily on the situation in Muslim and Christian Africa, the article distinguishes between in-coming "sources" and indigenous "influences." Although it seems reasonable to consider how Christianity and Islam changed Africa, it is more consistent and critical to consider the effects Africa has had on the two religions. The issue of vernacular languages is seen as the key to the process of the transformation of Christianity and Islam in Africa. Comparisons between reactions to the language of the missionary as unsuitable for the expression of religion in African culture and reactions to the intrinsic untranslatability of the Islamic Koran are made. Specific examples drawn from the Akan and Hausa cultures and the Ibo (Nigeria), Wolof (Senegal), Mandika (Mali), and Swahili (Kenya) languages are presented. The paper concludes that (1) if borrowing takes place at all, it is on the basis of an original mutual attraction, (2) depending on the level of such mutual attraction, indigenous criteria act on the incoming materials by domesticating them, and (3) once assimilated, the new materials may act both to judge and justify the earlier materials. A passage from the travels of Sir Richard Burton is used as a concluding example of what African culture can do to foreign cultural materials.

Sefein, Naim A. "Islamic Beliefs and Practices," *Social Studies*, v72 n4 p158-64 Jul-Aug 1981.

To help social studies classroom teachers present a realistic picture of the Middle Eastern religion of Islam, this article presents an overview of major beliefs and religious practices of Muslims. Information is presented on religious fundamentals, Islam's relationship to Judaism and Christianity, the development of Islam, the role of women, and acts of worship.

Wires, Richard. "Islam: Basic Terms and Concepts," *Indiana Social Studies Quarterly*, v36 n1 p51-61 Spr 1983.

The news media constantly uses words and references that require specific knowledge and understanding if the public is to grasp the substance and implications of events and developments concerning the Islamic religion. Most frequently encountered Islamic terms and ideas are explained.

## Values Curriculum

Bell, Darnell. *Winners: A Culturally-Based, Values Clarification-Oriented, Creative Writing Primary Prevention Workbook for the Black Child. Volume I.* Darnell Bell, 1576 East King Jr. Blvd., Los Angeles, CA 90011. 1987. 153 p. [ED 296 783]

Providing a substance-abuse prevention curriculum that is designed to be culturally relevant to black youth, this workbook provides 102 creative writing activities promoting self-esteem, values clarification, feelings validation, cultural awareness, and decision-making skills. Each of the 11 sections of the workbook are organized around positive qualities of role models for black youth: (1) the assertiveness of Maxine Waters; (2) the blues of B. B. King; (3) the creativity of William "Count" Basie; (4) the devotion of Frederick Douglass; (5) the eloquence of Jesse Jackson; (6) the fearlessness of Bishop Desmond Tutu; (7) the glamor of Queen Cleopatra; (8) the humor of Bill Cosby; (9) the inventiveness of Benjamin Bannecker; (10) the judgment of Thurgood Marshall; and (11) the kingliness of Dr. Martin Luther King. Each section provides a brief biographical sketch and worksheets for writing exercises.

Beller, Edward. "Education for Character: An Alternative to Values Clarification and Cognitive Moral Development Curricula," *Journal of Educational Thought*, v20 n2 p67-76 Aug 1986.

Discusses the weaknesses inherent in Sidney Simon's values clarification method and Lawrence Kohlberg's cognitive moral development method, suggesting that single-class, isolated instruction overlooks the affective, unconscious elements of character formation. Recommends an alternative, holistic approach based on John Locke's concept of all education as education for character development.

Burton, Grace M. "Values Clarification for Pre-Service Teachers: A Basic," *Contemporary Education*, v53 n1 p39-42 Fall 1981.

Values clarification activities help preservice teachers understand their own values while developing activities which might be used in their own classrooms. Exercises are described which serve to orient the students to the teaching profession while presenting the philosophical, historical, and sociological foundations of education.

Dunbar, Louise H. "The Utilization of Values Clarification in Multicultural Education as a Strategy to Reduce Prejudicial Attitudes of Eighth Grade Students." Ed.D. Dissertation, Northern Arizona University. 1980. 129 p. [ED 221 643]

This study investigated the impact of values clarification in multicultural education as a teaching strategy to reduce racial and ethnic bias and prejudices against older people, women, and the handicapped among eighth graders at the Meadowbrook Middle School, Poway Unified School District, California. The study also examined students' qeneral attitudes toward school. Before the workshop, social-science teachers participated in a workshop on developing and implementinq multicultural education units and teaching strategies. An assessment survey of students' multicultural attitudes was administered to the Meadowbrook subjects and to a control group, before and after the values clarification program. Results indicated that the values clarification strategy, as the experimental "treatment," did not significantly reduce students' racial/ethnic prejudices or alter their attitudes toward school, although it improved students' ability to clarify their own attitudes and perceptions toward other ethnic groups. Initially positive attitudes toward the elderly, women, and the handicapped remained unchanged after the treatment. Male and female differences in attitudes and values were attributed to differences that existed before the treatment. No differences in attitude changes were found among the ethnic groups in the sample.

Howell, Joe A.; Eidson, Donald. *A New Agenda: Building Colleges with Values*. A New Agenda, Central Methodist College, Fayette, Missouri 65248. 1990. 149 p. [ED 327 087]

The argument is made that the institutional mission of colleges and universities can be used as the agent for social progress and a vehicle for bettering the human condition. The development, implementation, and benefits of institutional missions in which faculty members and students grapple in a sustained way with what it means, personally, educationally, and professionally, to teach and learn at an institution where its mission is taken seriously are explored. Two themes run throughout the discussion: (1) Institutions of higher learning must have a clear and definitive mission, must insure that the mission is pervasive, and must have specific, well-funded programs to insure its success (2) There must be a planned program to put a consideration of values into the curriculum and student life of an institution. It is suggested that governing boards mandate that a mission core exist, that there be a core of experiences for all students both in and out of the classroom, and that students understand the context in which they are studying. It is further noted that once the policy is in place, the faculty must implement it under the direction and leadership of the president.

Leach, Mary S.; Page, Ralph C. "Why Home Economics Should Be Morally Biased," *Illinois Teacher of Home Economics*, v30 n5 p169-74 May-Jun 1987.

The authors argue that the home-economics curriculum should be designed to help students deal with the conflicting values of family and career, which the authors see as a major force behind gender discrimination and inequality of the sexes.

Leming, James S. "School Curriculum and Social Development in Early Adolescence," *Childhood Education*, v61 n4 p257-63 Mar-Apr 1985.

Reviews research on the effect of school climate on the social development of early adolescents and on three curricular programs (values clarification, moral development, and cooperative learning). Concludes that schools can positively influence socio-moral development through non-traditional schooling, i.e., open and democratic environments, discussions of moral dilemmas, and cooperative learning activities.

Morrow, S. Rex. "Values and Moral Education: Revisited," *Southern Social Studies Quarterly*, v14 n1 p31-36 Fall 1988.

Examines changes in social-studies education from the late 1960s into 1980s, stating that it is important to teach about social issues using some form of values clarification. Advocates the use of these methods so that students may effectively confront challenges such as Acquired Immune Deficiency Syndrome, drug abuse, alcoholism, sex education/safe sex, and other major social issues.

Moy, Caryl T. "From Divergent Lifestyles to Professional Issues: Fifteen Years with a University Sexuality Course," *Teaching Sociology*, v15 n3 p263-67 Jul 1987.

Describes a college course on human sexuality, its goals and evolution. Includes a section on student enrollment, student reasons for taking the course, and a discussion of goals and techniques for human sexuality instruction.

Odom, John G. "The Status of Ethics Instruction in the Health Education Curriculum," *Health Education*, v19 n4 p9-12 Aug-Sep 1988.

A survey on the preparation that preservice health educators receive in the ethics of health education, revealed that required courses involving ethics, morals, or values were offered infrequently. Suggestions are made for incorporating ethics instruction in the health-education curriculum.

Pratte, Richard. *The Civic Imperative: Examining the Need for Civic Education. Advances in Contemporary Educational Thought Series, Volume 3.* Teachers College Press, 1234 Amsterdam Ave., New York, New York 10027. 1988. 198 p. [ED 303 412]

Students should be taught civic competence, values, and dispositions; and skills needed for a democratic society should be acquired through formal education. U.S. schools must teach moral and civic values consciously, yet these values should be taught beyond civics and values clarification courses. The narrow focus of this type of course is to make good citizens, not develop good people; but the idea behind civic education should be that good people will make good citizens. The ideal values to be learned include respect for all people, belief in human dignity, concern for others, justice, fairness, tolerance, caring, and commitment to reflective reasoning, while the good citizen lives an ethic of obligation and service to others. This concept of citizenship and democracy reflects the thought of John Dewey and other contemporary theorists. The chapter titles are (1) "The State of Civic Education Today" (2) "Two Democratic Philosophical Traditions" (3) "The Moral Dimensions of Philosophical Civic Republicanism" (4) "Democracy, Citizenship, and Community Service" (5) "Social Heterogeneity and E Pluribus Unum" (6) "Civic Competence." A 104-item bibliography concludes the document.

Stradling, Bob. "Controversial Issues in the Curriculum," *Bulletin of Environmental Education*, n170 p9-13 Jul 1985.

Reviews the problems and benefits associated with instruction of controversial issues, questioning the effectiveness of a neutral and objective position in the discussion of controversial topics. Also assesses prevalent teacher tendencies in instructional approaches and offers suggestions for classroom adoption.

## Values in the English Classroom

Alfonsa, Regina. "Modules for Teaching about Young People's Literature—Module 3: Values Children Can Learn from Picture Books," *Journal of Reading*, v30 n4 p299-301 Jan 1987.

Offers a teaching method to help teachers focus on important values embodied in a children's book, and the ability of children to grasp the book's lesson either independently or with assistance. Lists children's picture books expressing values.

Bogdan, Deanne. "A Case Study of the Selection/ Censorship Problem and the Educational Value of Literature," *Journal of Education*, v170 n2 p39-57 1988.

A rebellion against a given work of literature in a course on women's literature and feminist criticism appeared to function as censorship. Raised the following questions: (1) Censorship and the selection of literature; (2) The literary *versus* the stock response; and (3) Humanistic assumptions underlying the educational value of literature.

Christenbury, Leila. "Teaching Poetry/Exploring Values," *English Journal*, v73 n8 p60-61 Dec 1984.

Reviews new publications dealing with the teaching of poetry and the consideration of values in the language-arts classroom.

"Facets: The Role of the English Teacher in the Development of Moral Values," *English Journal*, v74 n8 p14-17 Dec 1985.

Four teachers offer definitions, experiences, and opinions relating to the teaching of moral values in the classroom.

Fuchs, Lucy. "Religion as a Source of Strength or Weakness in Young Adult Literature." Paper presented at the Annual Meeting of the National Council of Teachers of English, 1990. 10 p. [ED 326 869]

A survey of books for young people reveals that some of the best (and even award-winning) novels deal with the controversial issue of religion. Although most of these books deal with religion only in the background, some clearly present this issue in the forefront. One book, Cynthia Rylant's "A Fine White Dust" (1986), traces a religious quest. In this story the reader sees a young man, at the end of the seventh grade, making a revival which will change his life. The pattern is a rather common one—when religion is portrayed as a sincere faith or relationship with God, it is usually seen as a positive benefit. When churches or religious leaders are portrayed, their image is often negative, as seen in *Is That You, Miss Blue?* by M. E. Kerr. Organized religion as experienced in a religious school is a sham compared to the true religious experience of the heroine. *Beyond the Chocolate War* (1985) by Robert Cormier and *Tree by Leaf* (1988) by Cynthia Voight are representative of novels that depict the suffering of religious people in their quest for personal meaning. These and other books show the hunger for God and the search for spiritual meaning in life present in young people, and, as such, are worthy of study. (A list of 10 religious books for adolescents is attached.)

Gambell, Trevor J. "Choosing the Literature We Teach," *English Quarterly*, v19 n2 p99-107 Sum 1986.

Discusses the teachers' and the students' roles in the selection of literature to be taught, developing a selection policy, the place of the classics in literature curriculum, and the connection between literature and values education.

Garver, Eugene. "Teaching Writing and Teaching Virtue," *Journal of Business Communication*, v22 n1 p51-73 Win 1985.

Explores the analogy between teaching writing and teaching virtue, and concludes that teaching writing with its focus on practical reasoning and prudence is bound up in similar ways with teaching moral goodness.

Greenlaw, M. Jean. "Science Fiction as Moral Literature," *Educational Horizons*, v65 n4 p165-66 Sum 1987.

The author discusses the use of science fiction as a catalyst for values education for adolescents.

Haddon, John. "Finding Value in Shakespeare," *Use of English*, v41 n3 p13-21 Sum 1990.

Calls for a curriculum that uses the plays of Shakespeare to teach human values. Suggests that attention to certain moments within Shakespeare's plays may enhance or refine the understanding of moral qualities. Acknowledges that some critics would deny that those values are universal or eternal.

Hickey, M. Gail. "Folk Literature as a Vehicle for Values Education," *Social Studies and the Young Learner*, v2 n3 p6-8 Jan-Feb 1990.

Recognizes the necessity to develop a values curriculum. Advocates using folktales (myths, legends, fables) to teach values to elementary students in a manner nonthreatening to parents. Provides examples of appropriate fables and folktales and their morals. Cites two sources to help teachers guide children in their moral development through folk literature.

Hollingworth, Brian. "Crisis in English Teaching," *Use of English*, v34 n2 p3-8 Spr 1983.

Suggests that structuralist arguments in the teaching of English question the ideology that has traditionally informed the study of literature—the very idea that such a study is a "humane" activity.

Kazemek, Frances E. "Literature and Moral Development from a Feminine Perspective," *Language Arts*, v63 n3 p264-72 Mar 1986.

Explores the relationships between children's literature and moral development. Discusses characteristics of a "female morality" and why such a perspective is important. Describes some children's books that exemplify this perspective; offers suggestions for their use to help children develop morally as well as cognitively and socially.

Knafle, June D.; and others. "Assessing Values in Children's Books," *Reading Improvement*, v25 n1 p71-81 Spr 1988.

Reports the development of a scale to assess values in children's books. Applies the scale to Caldecott winners from 1938 to 1986. Concludes that the scale could be useful for research purposes or teacher training classroom exercises.

Knafle, June D.; and others. "Values in American and Hispanic Children's Readers." 1989. 27 p. [ED 311 406]

A study was conducted to assess the values presented in American and Hispanic-American children's readers. The categories of primary interest on the values scale used include positive behavior, positive feelings, negative behavior, negative feelings, traditional values, Judeo-Christian religious values, other religious values, and neutral values. The values scale was applied to two widely used basal reader series, Scott Foresman and Houghton Mifflin, grades one-four, and to seven Hispanic basal reader series of variable grade levels through grade four presently used in the Chicago area. An examination of the findings revealed noticeable differences between the two American series in the categories of neutral values, positive feelings, positive behavior, and negative feelings. The stories found in the Hispanic basal readers included values that have religious and traditional moralistic overtones along with very idealistic family values and roles. On the other hand, negative behavior was also presented, such as being drunk, fighting, and treating people cruelly. The Hispanic series examined were very much in accord with Hispanic culture, especially concerning Judeo-Christian religious values and traditional values, so these values are much more prescriptive in the Hispanic series than in the American series. While it seems that the American publishers have gone to a great deal of trouble not to be offensive to any group in a pluralistic society, such is not the case with the Hispanic basal readers. (Five tables of data are included and 18 references are attached.)

Leonard, Lana S. "Storytelling as Experiential Education," *Journal of Experiential Education*, v13 n2 p12-17 Aug 1990.

The American Indian teaching tale "Jumping Mouse" is used to illustrate how storytelling can provide a learning experience—the listener's active participation in the storytelling process through emotional engagement and creative imagination, and the resulting change in perspective and clarification of values.

Lepman-Logan, Claudia. "Moral Choices in Literature (Books in the Classroom)," *Horn Book Magazine*, v65 n1 p108-11 Jan-Feb 1989.

Describes several books for junior-high-school students that focus on moral choices. Asserts that books with moral choices that have no clear-cut solutions will stimulate classroom discussion.

Mackey, Gerald. "Teaching Values and Values Clarification in the English Classroom," *Exercise Exchange*, v32 n2 p39-41 Spr 1987.

Presents a rationale and framework for teaching values using high-quality works of literature.

Moline, Jon. "The Moral of the Story," *American Educator: The Professional Journal of the American Federation of Teachers*, v7 n1 p25-30 Spr 1983.

Reviews "The Moral of the Story: Literature, Values, and American Education," by Susan Resneck Parr. Discusses the problem that teachers face when dealing with moral themes in literature taught in the classroom.

Pradl, Gordon. "Games of Chance, Games of Choice," *English in Australia*, n81 p16-25 Sep 1987.

Suggests that while teachers may wish to guide students in their reading of literature—to give them only "good" literature and to help them see the "right" interpretations of it—such guidance leaves students' understanding to chance, and does not help them choose to think and construct values of their own.

Prothero, James. "Fantasy, Science Fiction, and the Teaching of Values," *English Journal*, v79 n3 p32-34 Mar 1990.

Addresses two misunderstandings about science fiction and fantasy: that fantastic literature is not serious; that modern scientific civilization neither has nor needs mythology. Argues that values can be transmitted through science fiction and fantasy, which are modern-day forms of mythology.

Storey, Dee C. "A Legacy of Values: War in Literature for Adolescents," *Social Studies*, v76 n2 p85-88 Mar-Apr 1985.

By reading literature about wars, secondary students can learn about the values of different cultures and societies. Teaching approaches are suggested, and specific titles are discussed.

Sullivan, Emilie P.; Yandell, Carol. "What Are the Religious/Spiritual Values in Children's Books? Do Children Get the Values Messages?" Paper presented at the Annual Meeting of the American Reading Forum, 1990. 34 p. [ED 328 884]

A study investigated the religious and spiritual values in selected children's books. A second study investigated children's comprehension of the values messages. Thirty realistic fiction books which won, or were honor books for, the John Newbery Medals for 1974-1988 were selected. A modified version of the Values Category Scale was developed, including five categories: negative religious, non-religious, humanistic, Christian-Judeo religious, and other religious. A panel of 5 experts in children's literature, 3 educational library media specialists, and 2 children's literature professors read and independently evaluated all 30 books. Results indicated that 24 of the books had non-religious content while only 7 of the books had Christian-Judeo content exceeding 25%. Results also indicted that historical fiction works were more likely to contain religious values than contemporary fiction works. In the second study, 8 children's librarians in northwest Arkansas selected a total of 29 Newbery Award books and identified specific spiritual values in those books. Thirty-five third- through sixth-grade students voluntarily read a total of 21 of the titles chosen by the librarians. The students were then interviewed to discover what spiritual values they recognized, and whether they identified the same values as the librarians. Results indicated that (1) the librarians and the children were able to identify a wide range of spiritual values in the books; (2) librarians chose stories emphasizing family relationships, love of parents, family unity, or the need for children to experience a loving and supportive, traditional or non-traditional, family unit; and (3) in those books conveying spiritual values that adults interpret as having religious significance, child readers focused only on the value in a non-religious connotation. (Eight tables of data are included; 37 references are attached.)

Taylor, Anne. "What Shall We Tell the Children?" *Emergency Librarian*, v15 n3 p9-15 Jan-Feb 1988.

Discusses the use of adolescent literature in the English curriculum as an appropriate forum for exploring the moral and social values of sexuality. Several books that deal with sexuality and homosexuality are reviewed; criteria for reading material selection are discussed. A reading list is provided. (8 references)

Teplitsky, Alan. "Life, Literature, and Character: Some Cornerstone Principles." Paper presented at the Annual Meeting of the National Council of Teachers of English, Spring Conference, 1987. 86 p. [ED 312 643)

There is a widely felt need to do something in education about the moral wasteland of contemporary American society. It is appropriate for English teachers to posit some usable dimensions of moral education. Seven cornerstone principles appear to be universally involved both in the lives of literary characters and in the kind of heart-deep character development which educators try to nurture in students through the English curriculum. The seven principles are design, authority, conscience, love, power, destiny, and wisdom. The principles suggest a possible thematic scope and sequence for a complete literature curriculum, both within and between grade levels. Within each grade level the central theme could be examined in the light of each of the other principles. Presented in this way, the cornerstone principles would generate a kind of spiral curriculum of morally educative units, each year adding to the students' understanding of important social and ethical values. Year after year, they can be engaged in a vital and personal experiencing of literature, be asked questions that require them to come to grips with some universal principles of character, and be motivated towards an active involvement in solving personal and community problems. A series of exercises revolving around Shakespeare's *Hamlet* illustrate how the cornerstone principles can be applied. Educators must recognize that character development is a lifelong process, and that there are more key factors outside the classroom than in it. (One figure is included; two extensive appendices containing a character- development ladder and a detailed examination of the cornerstone principles; and 82 endnotes are attached.)

"The Literature Center: Using Good Books to Explore Children's Concerns," *Learning*, v19 n3 p71-73 Oct 1990.

Stories can help teachers give children models and mores for reflection and growth. Suggests specific books that deal with lying; provides guidelines for class discussion.

"The Round Table," *English Journal*, v76 n8 p55-58 Dec 1987.

Nine secondary English teachers articulate their teaching philosophy as they answer the question: "Should English teachers be involved in the teaching of values in the classroom? If so, how?"

Tyack, David B.; James, Thomas. "Moral Majorities and the School Curriculum: Historical Perspectives on the Legalization of Virtue," *Teachers College Record*, v86 n4 p513-37 Sum 1985.

As the United States became urban, industrialized, and heterogeneous a century ago, politically powerful groups decided that state laws must mandate their values in public schools. This article describes three crusades: for temperance instruction, for compulsory Bible reading and the banning of Darwin, and for patriotic rituals and Americanization.

Wade, Barrie; Sheppard, John. "Marx in Narnia," *Use of English*, v40 n3 p51-58 Sum 1989.

Argues that teachers must understand the different values found in children's literature. Examines four aspects of values present in C. S. Lewis's "Chronicles of Narnia." Asserts that teachers must take responsibility for how such texts are received by young readers in the current multicultural, sexually equal society.

Warshaw, Thayer S. "The Bible as Textbook in Public Schools," *Religion & Public Education*, v17 n1 p127-38 Win 1990.

Offers approaches for using the Bible as a textbook in literature, social studies, history, and humanities classes, based on the author's "Handbook for Teaching the Bible in English Classes." Recommends that creationism not be included in the science curriculum, and that teachers be trained for sensitivity to student pluralism. Comments on relevant U.S. Supreme Court opinions.

Wicks, Robert S. *Morality and the Schools*. Occasional Paper 32. Council for Basic Education, 725 15th Street, NW, Washington, DC 20005. 1981. 27 p. [ED 210 246]

Moral contradictions and cross purposes in society make formal moral training in the schools difficult, if not impossible. Values clarification and school-wide programs of moral education are of questionable merit. Nevertheless, effective moral education is implicit in teaching the subjects that comprise good basic education. A mathematics teacher, for example, might encourage students to think of the ways data are gathered and organized. She might have a student discuss the moral implications of gathering information through computers. Science teachers might make students aware of the values that determine the way science is done—its openness to new formulations of reality, or the rigorous testing of theories before they are accepted. English teachers have a wealth of material that provides models of human conduct, writing about conduct good and bad, and reflections on how people change as they gain insight, or suffer, or discover how their behavior affects the lives of others. History and social studies teachers might fill some of the gaps and omissions in the customary accounts of our past. They need to remind their students that what is chosen to be studied reflects a point of view that screens out more than it admits. The arts are one of the best vehicles for the transmission of values. For example, Golden Age sculpture and architecture provide a chance to teach the ancient Greek's moral vision of balance and proportion. It is morally imperative to bring young people and adults together in cooperative association outside the classroom.

Willinsky, John. "Recalling the Moral Force of Literature in Education," *Journal of Educational Thought*, v22 n2 p118-32 Aug 1988.

Reviews the arguments of Matthew Arnold, F. R. Leavis, and Louise Rosenblatt for making literature a mainstay of education. Defends the moral and educational value of literature in both its aesthetic and testimonial aspects.

Yeazell, Mary I.; Cole, Robyn R. "The Adolescent Novel and Moral Development: A Demurrer," *Journal of Reading*, v29 n4 p292-98 Jan 1986.

Argues that carefully selected, adolescent novels can foster young people's moral development and describes the four essential characteristics that such books should display: a moral dilemma, identified alternatives, moral reasoning, and a moral decision.

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**Charles and Bernard Suhor**, two brothers on opposite sides of the fence about teaching values in school, have debated the issue in print. In her **TRIED** volume, **Margaret Dodson** included suggestions for teaching the values represented in many of the pieces of literature that the Suhor brothers discussed in their debate. We suggest that you acquire both books, read them back to back, and decide for yourself what and how you shall teach.

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**Charles Suhor** argues for the teacher's maintaining a position of moral neutrality, resisting the urge to indoctrinate students in any particular set of values. He advocates classroom instruction in an atmosphere in which students may explore their own and others' values in a non-judgmental, exploratory fashion.

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**Charles Suhor** is Deputy Executive Director of the National Council of Teachers of English, and an experienced high-school English teacher and teacher of English teachers; he is also a distinguished semiotician, a poet, and a jazz drummer.

**Bernard Suhor** was a teacher of English, religion, and social studies at Redemptorist High School in New Orleans for over 35 years, during which time he sometimes served as assistant principal and chaired both the English and the religion departments. He now teaches English, Latin, and French at Archbishop Rummel High School in Metairie, Louisiana, a New Orleans suburb.

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